Paraphraſtical

# MEDITATIONS

UPON

*Iſaiah* 55. & *Pſalm* 51.

*Likewiſe,*

Short Meditations; firſt of God and the Birth of Jeſus: againſt ſom Sects and Errors: and againſt ſundrie Sins.

ALSO,

Meditations upon the ſixtieth *Pſalm* and the fourth Verſ.

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By *John Barford.*

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Printed by *W. D.* and are to bee ſold by *Tho. Euſter* at the ſign of the Gun in *Ivie-Lane.* 1649.

# On my honored, though unknown, Friend, the Autor of this pious Book.

*HEnte, all profaner, and unhallowed* Laies,
*Wee admit no* Ivie *Rival with thy* Baies;
*Whose thatcie Boughs like* Trophies *here o're-spread*
*Thy sacred Temples, and empail thine Head.*
*How charming are thy* Raptures, *and how sweet!*
*Where* Truth *and blest* Integritie *do meet,*
*And join in* Consort! *while wee all admire*
*The Musick warbled from thy self the* Quire!
*Thou dost not here insinuate, to pleas*
*Thy self, or Reader, with* Hyperbole's,
*Or purchas fond Opinion from the* Time;
*Thy* Muse *is modest, but withal sublime:*
*Convincing* Hearts *of marble; to tread under*
*And dissipate that* Man *of* Sin *in sunder.*
Schisms *may hence grow tongue-tie'd, and those wilde*
Prevaricators, *may bee reconcil'd:*
*If they can have but patience to agree,*
*To read these* Lines, *and practise what they see.*
Arminians *here, whose looser Zeal hath hurl'd*
*Such spreading* Heresies *through the poison'd world;*



*With*

*With all those* Sectaries, *who hold forth new*
*And strange* Traditions, (*such as* Truth *ne're knew*)
*May on perusal of thy* Book, *submit*
*Themselvs, and guid their better thoughts by it.*
*By it; whose Heavenlie and Mysterious* Page,
*Might prove the Pole-star to this wand'ring* Age,
*Where* Darknes *sit's at* Stern, *and* Discord *steer's*
*Three Kingdoms sailing in a* Sea *of* Tears.
*Then wake dull Souls! awake* You, *that have been*
Buoi'd *up with* Error, *and o're-born with* Sin;
*And to redeem your* shipwrack't-senses, *look*
*And cast sure* Anchor *on this Sacred* Book,
*Which, like the* Card *and* Compass, *shall safe guid*
*Your* Judgments, *floating in a troubled* Tide.

**P. F.**



*A Praier.*

## *A Praier.*

O Lord my God ! to thee, I humbly praie,
To guid and keep thy people in thy waie ;
That none do ſwerv, by erring from thy Truth;
No, not in old age, middle, nor in youth.
Think of the ſad diſtractions in this Land,
Which Errors cauſ, not guided by thy hand :
Stirring up envie, 'twixt thy children dear,
Which are not guided by thy love nor fear;
Which undertake theſe things that hateful bee,
And with thy ſacred Word much diſagree.
Oh powerful God ! with right invention guid
My heart and judgment, that they no whit ſlide ;
That juſt and righteous things I may declare,
By ſuch expreſſions, juſtly as they are :
To make ſin lothſom, and thy Name to fear, (dear:
And ſweet embracements 'mongſt thy children
No more contentions tending unto blood,
But brethren lab'ring to do brethren good.
Now hear good God even for our Saviour's ſake,
This is my ſuit which I do humbly make.

To

# To the READER.

HEE that but ſee's a cottage of one baie,
Can never think it ſhould contein a King:
His great Magnificence, and 's Princelie raie,
And Troop-like tendance, anſwering everie thing:
Muſt paſs by that, into ſom caſtle fair,
Where all things correſpondent, ſuting are.
Even ſo where anie high-aſpiring wit,
Adorn'd with Arts, and Magnanimitie,
This worthleſs Work, his fancie cannot fit
Theſe *Corydonick*-Lines ſo ſimple bee.
I him, even him deſire, for to let reſt
Theſe ſillie Lines, and look where hee like's beſt.
But unto thoſe, though learn'd, yet humble are:
Though great & tall, but down may pleaſ to look,
And like themſelvs, will but ſom patience bear;
Spend one half hour, and view this little book;
May chance confeſs, ſomtime they have ſpent worſ
For time ill ſpent, in time may bring a curſ.
And as th' Olympian wraſtlers a crown to get,
'Gainſt their Antagoniſt, moſt careful were:
Stir'd up with valor, with choiſ diet ſet,
Their active bodies, tend'ring their credit dear.
Even ſo muſt everie ſoul gainſt hateful ſin,
Wraſtle and ſtrive, if heaven they hope to win.
Strive againſt thoſe that ſtrive againſt our peace:
Strive, ſtrive, and ſtrive, and ſtrive, and never ceaſ.
If anie ask, what calling I have to 't: (do 't.
To write Divine things, how durſt thou dare to
My anſwer is, Sure I have writ no more,
But what the Lord's Divines mee taught before

From * God's most holie Word; that sacred Writ,
Inflam'd my heart to write, and stand to it.
And that within my fiftie years hath raign'd,
Still Kings and Princes, that the same maintain'd.
That servant that interr'd his Talent fast;
Even unto hell, himself was quickly cast.
The Scholar that his lesson will not saie,
His Master sure will whip, or turn away.
These were th'inducements which have led me on,
Factions and Errors I approve of none.
Let not a Letter, wanting, or too much,
Displeas the Reader, where hee finde's one such.
A little work, a little time doth ask:
Read if you pleas. 'Tis but an easie Task.

* Thes. 2. 2. 15. 2 Tim. 3. 15.

Para-

# *Paraphrastical Meditations upon the* 55. *Chapter of the Prophesie of the Prophet* ISAIAH.

*Vers the first.*

PEnown'd *Isaiah*, the Prophet of the Lord,
Exort's all men to hearken to his word:
And to that heavenlie water to repair,
All they that thirstie bee, right welcom (are.
Though ne're so poor, & destitute thou bee.
Twice com away, hee crie's aloud to thee.
Denying not, if anie thirst thou hast, (taste.
That thou this milk should suck, or wine should
Let not thy labor then bee thought in vain,
If thou this heavenlie banquet so can'st gain.
But unto those, that hunger not at all:
No right can claim unto this heavenlie call.
O thirstless soul! consider well and see
This heavenlie water, tend'red unto thee.
It's from the Fountain, that no Vessel can
Infect, or change, though from the vilest man.

*Vers the second.*

THen to the rich hee turn's, admiring why
Their monie they should spend; and so let lie
The Bread of Life; that from the Lord is sent:
With great neglect, is all but time misspent.

No satisfaction can it bring to thee,
But horror, wo, and endless miserie.
If thou bee'st lame, or blinde, or weak though rich,
No excuse may bee taken of one such.
Why that this Bread of Life should bee neglected,
And earthlie fading trifles so affected.
Nay, if thou naked go, thou mai'st not staie,
I am not equipag'd, yet, for that waie.
Art thou diligent, and wilt hear his voice?
Then eat the good, and let thy soul rejoice.
That it in fatness may have true delight:
O let it bee thy care both daie and night!
Look and behold thy God in everie thing,
May staie thy failings, and more mercie bring.
But here I needs must staie, and so turn back
Vnto the place which give's so sweet a smack.
And to thy soul doth heavenlie counsel give:
To eat the good, that in ioie thou mai'st live.
Five parts from hence, I here considered have,
First what's the good, the soul should seek & crave
Where must wee have't, whence may gather that
The heavenlie food, our souls for to make fat.
Who is hee that the soul doth pine?
Detein's and keep's us from this Food divine?
And fourthly here God's Word doth plainly show
Who poison bring's unto the soul also.
Which * daie to rest hath God appointed,
Thy soul to feed with grace to bee annointed.

*The first Part.*

GOd's Word's the good of wch thy soul must feed
When truly it is taught, or wee it read.

* Exod. 20, 11. 2 Cor. 1. 21. 1 John 2, 20, 27.

God'

God's * Word doth feed the soul, & rightly cherish:
As sure as strength'ning meat doth bodie nourish.
The soul without God's Word, no food cave have;
Therefore God's word thy soul it must needs crave
God's word it is the soul's sweet heavenlie food;
His * Law is blessed, holie, iust and good.

*The second Part.*

THey feed the soul wch God hath fed with grace.
Where heavenlie wisdom, virtues do imbrace.
Beeing ioin'd with iudgment sound, and learning,
God s hidden secrets for to search & view. (true:
They feed the soul, each soul may sweetly see:
Good life, firm faith, and iudgment all agree.

*The third Part.*

HEE pine's the soul, that in the Church hath got
Which in divine things is but an Ideot.
Though that som neck-vers hee can perfect read,
Dumb ignorance the soul can never feed.
Hee pine's the * soul, which can but will no more,
That from his livings heaped hath such store.
That fast asleep is fallen in his chair,
That wak'neth doth but few times in the year.
Then all in haste unto the Church do go,
Som sleep then missing hee doth threaten so. (feed
Though that hee slep't, they sought their soul to
For hee will paie them for that factious deed:
And excommunicate them into hell:
For with such Puritans hee hate's to dwell.

* 2 Tim. 3. 15, 16. Exod. 20. 11. * And so a murtherer. * Ezek 34. 2, 3, 4.

If that a sheep want food, and do not crie:
A lazie shepherd may chance let him die.
Or if his pasture him no food doth yeeld;
Hee l lose his fleece to get a better field.
Mistake mee not, * I mean not here to touch
God s Over-seers; all those I honor much,
That stand for Truth, and Holiness maintain:
All Popish Reliques utterly disdain.
What doth hee pine, that usurie maintein's:
Where swearing drunk'ness, pride & envie reign's.
I fear their scholar-ship's do but little good;
From sin's foul fountain flow's but little food.
God's Word is good, and everie title true:
But when it com's to * simple men to view,
And to unfold those secret Mysteries;
Which gift God give's to none, but onely his,
That hee hath sent, for to declare his will;
His Laws to teach, and eke his minde fulfil.
How can that man, God's secret well e're know,
Who dare's to run, whom God did n'ere bid-go.
Hence rise's Wars, Heresies, and Distractions,
When seeming Saints, prove wicked in their acti-
The Ethiopian Lord must need's a *Philip* have(ons.
To teach the good, sith hee the Lord doth crave.
I need not shew how God s fierce wrath doth rise
'Gainst mightie King's; that willing to advise
With Prophets fall, against God's children dear,
Search but the Scripture, thou shalt finde it there.
What King unjustly ever went to Wars:
Or with his neighbors seem'd to have som jars:
But that a Priest or Prophet, did him tell,
You may go on Sir; you do right and well.

* Acts 20. 28. * The man not sent.

Or

Or elſ forbear to ſhow God's heavenlie will;
That 'Tis not lawful brethren's blood to ſpill.
When that our Northren Earl by *Pluto*'s plot:
In *Chevie-Chaſe*, hee thither had but got:
Pretending for to kill ſom fillie deer, (there.
How manie harmleſs hearts were ſlaughtered
And then great *Henrie*, muſt revenged bee,
Even againſt thoſe that had the iniurie.
Yet all this time you can in no place finde
Where anie Levite ought to change his minde.
Look but to *Agen-Court*, and bluſh for ſhame,
To think who were the * plotters of the ſame.
And to conclude; who dare God'sLaws withſtand,
If that the Clergie in it have no hand.

*The fourth Part.*

NOr need to write, for all men can it tell,
How murth'ringFriars in their blood do ſwell
Even againſtKings, who are the Lord's annointed,
Which raign in Peace as God himſelf appointed.
Alas poor Friars, why do I wrong you ſo:
It is the Pope that warn's you for to go.
Hee like *Belzebub* ſend's ſom under-Devil,
For to diſpoſe of Kings. Pretend's ſom evil
That hee hath don againſt the Lord of Might.
Know hee is Pope, hee cannot but iudg right.
Maſſacres and Murthers is his practice ſtill:
Chriſt's dear redeemed hee doth ſeek to kill.
This is our honor, wee may truly ſaie:
They do us curſ and wee for them do praie.
This Church of * *Rome*, though in a golden cup,
Such deadlie poiſon make's her children ſup:

* The Biſhops. * Rev. 7.4.

In stead of fatness, they their souls do kill
With fall Traditions, do so stuff and fill.
Which they prefer before the Scriptures true :
As it appear's to everie Christian view.
Compelling them unto the Saints to praie :
And take our Saviour's Office quite away.
More, that our works should meritorious bee :
Iudg of those Errors, and thou mai'st them see.
And manie falshoods more they do maintain ;
Which they from Fathers hold Traditions vain.
Call to the Saints above with Praiers hot :
When they are in *Limbo*, but they had forgot.
Iust like to boulers in the heat of plaie,
As if the bouls did know what they did saie.
So wicked leaders make the people err :
Vntill destruction on them may infer.
They teach small good, though all the good pretend
No fatness to the soul, at all, they send.

*The fifth Part.*

I Need not shew the daie, if thou wilt look
The eight and fiftieth Chapter of God's Book.
Which place will teach thee, how thou art to live
That daie, thou must thy soul true Manna give.
I need not shew how God his children tide,
That blessed daie, their soul for to provide.
Nor need I shew how God his iudgment sent
Vpon those people, which that daie misspent :
And on that man, that did but sticks then gather,
Denyings God's, fulfill'd his own will rather.
O for presumptuous sins lament them hey !
Hee did his God withstand, and hee must die.
Speak, speak dull soul, what, canst thou nothing saie?
God doth give no time of another daie ?

To

To eat the good, that thou thy self may feed:
Yes, yes, I finde it written in that Deed:
Six daies for Labor, and all things to do;
My soul I then must feed, for God saith so.
To see my lamps prepar'd, and trimm'd withall:
And to bee readie when my Lord doth call.
Who can abide a beast that's crawling lean.
Ill look't, foul kep't, halt pined and unclean.
Or saie som Monarch thee invite to com
Unto the marriage of his eldest son:
And thou thy self art fat, beaut'ful and fair,
And all thy garments sweet and comlie are.
But thy poor soul is like a worthless worm:
Faint, weak and sick, that ev'n scarcely turn.
Who would not loath the same, and fearful bee
At this foul inner man if they did see.
If to thy brother, envie thou dost show;
It were most shameful anie should it know,
Before thou truly reconciled bee:
O fie! what brothers? and will disagree.
But to thy soul th' art chiefest enemie:
Who will condole thy endless miserie?
Then labor for thy soul, and make it fat:
No satisfaction will bee like to that.
And chiefly that thy God doth so advise,
If that to Glorie thou do'st hope to rise.

*Vers the third.*

STill com, hee call's, if you incline your ear:
Hear, and your souls shall live, my children dear.
If thou dost then neglect, what can'st thou saie,
If God should take his mercie quite awaie.
Hear, hear the promise, which the Lord doth make,
An everlasting Covenant, for man's sake:

Which hee in mercie unto *David* made:
Com haste awaie, let no time bee delai'd.
The heedful hearer, comming still shall finde
Distilling graces, to inrich his minde.

*Vers the fourth.*

BEhold! I give him for a witness to
All nations, that his blessed name do know.
Both Master and Commander for to bee;
And eke a Prince to all eternitie.
O love surpassing all that e're was heard!
That God should show his people undeserv'd:
That hee his onely Son from heaven should send;
And eke his blood, at length for them to spend.
Was ever Covenant yet performed so:
That everie man did read, or hear, or know.
Which teaches us to love, to laud, to praise,
And magnifie his Name, even all our daies.
Saie that thou had'st som potent enemie;
Which much too strong, and valiant was for thee:
And thou thy self, fast-hearted, faint and weak,
And that with him a combat thou must make:
How would'st thou quake and tremble for to see
This mightie monster, much too hard for thee.
But if a loving friend of thine step out,
And for thy sake this furious combat fought: (quite
What canst thou saie? which waie would'st thou re-
Thy faithful friend, thou beeing no man to fight.
Nay, which is more, thy friend for thee bee slain:
Would not thou then lament, and crie amain.
This loving combat, Christ for thee did fight,
'Gainst Death, Grave Hell, which was by due thy
O love! such love surpassing love ne'r found: (right.
Then let thy soul with thankfulness abound.

If

If to Christ's head, thou vow'st thy dearest love;
Nay, thou'lt him dagger, that will thee disprove.
But for his hand, thou can'st it not abide:
Som reasons to thy self thou dost reside.
Where hand thou had'st, thou lov'st no head at all:
Thy love's most base, and hypocritical.
Which love, if truly, thou would'st to him show,
By sin's true hatred, thou dost let him know,
And love unfeined to his Members all;
Com life, com death, what ever do befall.
Where hee command's, no countermand must bee
No trenching 'gainst his Princelie Regaltie.
Kings at his feet, their Ruling-Scepters laie:
And unto him, they humbly sue and praie;
That hee their Crowns would settle firm & sure:
Not onely here, but ever to endure.

*Vers the fifth.*

BEhold! behold! again the Lord doth saie;
A Nation thou shalt call to the true waie.
Those people which thou did'st not yet receiv;
To their Messias they did no whit cleav.
And likewise those which knew thee not at all,
Shall com in haste, and down before thee fall.
Becaus the Lord God, Israel s holie One;
To Glorie like thee, never will set none.
Blest are those people which the Lord doth call:
If they him fear, and serv, and love withall.
That beeing so, what then must they needs bee,
Which hide themselvs, or alwaies from him flee.
How manie strive to compass land and sea;
If that som treasures they may bring away;
Not thinking of the dangers they pass by;
So that their projects they can com but nigh:

What

What combats fall, what shipwrack they do suffer,
Tost with the raging seas, compel'd to hover.
Som on the rocks are cast, som on the sands:
Som with the Cannon's force lose head and hands.
But when Christ call's, most get them rather further
Slight's his intreatie, and their own soul's murther.
What do I (murther) saie, 'tis not so well:
Though alwaies dying, there's no death in Hell.
O Prince of Prince's! and King of kings own Son,
Who will not to this Princelie Prince then run:
Seeing rewards so great above all measure;
No waie compared may the whole world's treasure.
For as the Lord hath glorifi'd his Son:
Thou shalt bee glorifi'd if thou wilt com.

*Vers the sixth.*

O Seek to the Lord, while hee may bee found
For hee in mercie alwaies doth abound.
Hee doth perswade thee, if thou him dost fear;
To seek to call, to crie, while hee is near:
Unto this heavenlie search make haste and go:
It is the Lord that thee adviseth so.
Such quiet to the soul it needs must bring;
Where heavenlie graces daily grow and spring.
Where gold and treasure may bee gotten near;
Who will to th' Indies then, go fetch them there.
O fearful, fearful, that time needs must bee,
When God will not bee heard, nor found by thee.
To lose the favor of a gracious King,
Were weakness madness, and a shameful thing.
Yet death would surely give an end to all;
Both losses, crosses, that on earth doth fall.
But hee that doth his loving God despise,
Death will conveigh him to all miseries.

If

If that som trivial thing thou dost but lack;
How quickly thou wilt up, and roundly pack
To fair or mercat, where it may bee had:
No whit regarding waie, or weather bad.
But let thy soul want food, or what it will:
Thou 'lt saie the waies are long, or weather ill.
Or if a lump of earth thou hast but bought;
And dost mistrust thy Evidences, nought:
Awaie thou 'lt horse to Counsel, and to Term,
And never rest till thou hast made them firm.
But let thy evidence to heaven bee crost,
Bee cras'd, cancel'd, or bee meerly lost:
Thou 'lt slight the matter, or but little fear
To meet thy maker, though that hee bee near.
Admit, ten thousand miles thou wert to go
To meet thy God, if hee appoint thee so:
And that thy Patent home thou shouldst then bring
That thou with him shouldst live a crowned King:
Wouldst thou this journie think was spent in vain,
If that this kingdom so thou shouldst obtain.
Then lose no time, sith hee intreat's thee so:
Whil'st hee is neer, before hee farther go.
O wretched man! rebel against thy Lord?
Slight thy Redeemer? make thy self abhor'd?
The toad doth creep, the serpent swiftly slide
From th' face of man, shee carefully doth hide.
But God doth seek man to preserv, not kill:
The more God call's man get's him further still.
Still to the Serpent, which will him destroie
With torturing torments, and with great annoie.
The hateful'st creature that on earth doth crawl,
Surpasseth man, where Christ's not all in all.
Then hear my theme which I to all men give,
That they in time will hasten, while they live:

To

To seek and finde the everlasting Lord;
As hee directeth in his holie Word.
Left that thou finde him, that hee will not bee
A sin revenging God, for aie, to thee.

*Vers the seventh.*

O Wicked man! thy waies forsake and flee;
Since to heaven's waies they nothing do agree.
And everie thought which leadeth unto sin
Forsake, leav off, and do anew begin,
With * Faith and true Repentance, com before
Thy loving Lord, and do thy sins deplore.
Then hee stand's readie, and will pardon all;
Both thy back-sliding, and thy fearful fall.

*Vers the eighth.*

FOr my thoughts are not yours, nor your waies
From mee they alwaies differ & decline. (mine:
As wicked thoughts make wicked actions grow;
So heavenlie thoughts make heavenlie virtues flow

*Vers the ninth.*

FOr as the heavens are higher then the earth: (eth
God's thoughts from man's, so much still differ-
God's thoughts by man cannot bee comprehended.
Man's thoughts, as man, may never bee commended.
Man's thoughts by God shall alwaies be directed,
When to his Laws hee truly stand's affected.

---

* Bee sure you use the means to get faith and repentance.

The

*The tenth and eleventh Verses.*

AS rain & snow which from the heavens do fall,
Descend's not down, and riseth up withall:
But water's th' earth, and make's it spring and grow,
And giveth bread to him that doth it sow.
So shall the word wch from my mouth doth com;
It shall accomplish what I will have don.
And not return in vain, and to no end,
And prosper in the thing where I it send.
Then where's free-will? to which so falsly stood
The late Pelagians, and succeeding brood.
As if their wisdom far excelled more,
Our Church and Martyrs, which are gone before.
They fear'd no fagot, fire, nor bloodie sword:
Their faith was fast'ned firm upon God's Word.
Those sweet Elizean flames they did imbrace
As heaven's transporters to their heavenlie place.
Those Saints and Martyrs no Pelgians were;
As *Fox* (not *Faux*) recorded, doth declare.
*Faux* was that wicked instrument of hell,
*Pluto*'s chief counsellor, and foul actor fell
Of that most hellish Treason, th' *Powder-plot*:
Whil'st earth remain's can never bee forgot.
To have blown up King, Prince, and chief Estate:
All but their friends and sides-men in that Fate.
What's that Religion which such Facts maintain
Of Blood and * Treason, and do still remain.
O fear and tremble, poor seduced ones!
I do your case lament with sighs and moans.
Nay, if Pope *Ioan* her self shee might be here,
Shee would not finde a place this point to clear.

* Prov. 24. 10.

Why

Why God did *Esau* hate, and *Iacob* love:
No reason but God's will can anie prove.
And mark the words which Iesus Christ doth sare
Two in the Mill shall bee at th' later daie:
The one, hee saith, to him hee will receiv:
The other sure hee will forsake and leav.
I will have * mercie where I will it show:
And where I will not, there I'le answer no.
*Paul* riding was the verie waie to hell:
Hee rode and rode, yet thought hee did ride well.
It's Grace * in man, that on man God bestow's;
Begotten by his Word, God's truth it show's;
Christ saith, All those thou gavest unto mee;
Shall everlasting * glorie ever see.
It's God that worketh both to will and do;
Even of his own good pleasure, hee saith so.
You hath God quickned, and in mercie fed:
Which in your sins and * trespasses were dead.
Then what are those that like to God will bee:
Which beeing dead, from death make them free.
Can th' Ethiopian change his sulfer'd skin
To purest white, which black * hath alwaies been.
Or * Leopard fierce, his sable spots remove (prove.
When hee doth pleas, where hee these things can
No more can man, whose custom is to ill,
From sin to * goodness alter when hee will.
Regenerate himself sure no man can,
That live's on earth, and is no more but man.
Who so is plung'd and wash'd by his new birth;
Must still bee washing, if hee live on earth.
Now unto him that doth Free-will maintain:
And yet give's waie and let's corruption reign:

* Exod. 33. 19. Ezek. 37. 23, 28. * Acts 2. 39. 42. Job 33. 26. * John 17. 24. * Eph. 2. 5. Pro. 16. 4. * Jer. 13. 23. * Psal. 141. 1. * Job. 26. 19. Psal. 139. 23, 24.

And

And longer will go on in slavish sin.
And yet in time will mend, and then begin;
To him I saie, I do no caus finde why
That God should ever hear him call or crie:
That anie mercie hee to him should show,
That dare presume to slight his Maker so.
But unto him whose holiness is clear,
That can, and doth, and will God alwaies fear.
Astronomers which in their books must place
Him for a Saint, to his great praiſ and grace;
And unto him som Holie-daie direct;
Becaus hee Holie-daies doth much affect; (daie,
And rank's such daies even with the Lord's own
And take's the fourth Command'ment quite away;
Or elſ it should som Ceremonie bee,
To keep that daie, the soul's felicitie.
These Popish tenents do distract the Soul,
Disturb the Church, end eke our Peace controll.
But now if all Free-willians holie are.
I crave their mercie and do here so bear;
But one thing fain of them I would demand,
Which doth concern the matter here in hand;
When in their Function settled that they were:
What oath they took? to what then did they swear?
Wa'st not our Churches Doctrine to maintein?
Even the same * Articles that still remain.
Mee thinks I see our champions at a maze,
Staring and looking, each one on other gaze.
Like well-bred women, curt'sing for the waie,
Wch should give place, when they had rather staie.
That Doctrine of God's Law, the fourth Command
That God in Tables writ with his own hand.

* Our Saviour's Doctrine, Mat. 5. 18, 19.

As they still taught, the same for to defend,
And bring these Romish Errors to an end:
For when the Lord upon Mount Sinah came
In wonders, thunders, and a fierie flame; (ble
With trumpets loud; that hill did quake & trem-
VVhen that her Maker thither did assemble
*Moses* to meet; and him his Laws to give,
That by his Law they all should learn to live.
And to all ages, it should ever bee
A Moral * pattern to eternitie.
Christ did redeem us, and unto him draw,
From the revenging Justice of the Law.
Som swearing Priest will sure hereafter call
The third Commandement, Levitical.
Say that a thousand men, against but one,
VVould part this Law, or elſ would have it none;
VVhat saferie wer't the greater part to take,
Since't bring's no peace, nor conscience quiet make;
The right-hand waie the safest is of all;
Never to yeeld it Ceremonial.
VVith much admiring, I * do stand and wonder,
VVho dare presume God's blessed Laws to sunder:
And eke in Print, to testifie the same;
To the dishonor of his holie Name.
O earth! hast thou forgot thy mouth to open,
To swallow those that have God's Laws so broken.
Bee thou not worſ then is the horſ or mule;
Their master's they obeie, and let them rule.
The com and go, and eke such burthens bear
For which th' are fit, and eke created were.
But man those common graces doth abuse,
VVhich God by nature gave him for to use.

* Psalm 119. 156. * Ezek. 32. 26, 18.

Hee doth not do his best his God to praiſ,
But turn's his will and ſtrength quite other waies;
Think 'tis enough, that when hee is to die,
Hee then upon his God will truſt and crie.
For look how water guſheth down a hill,
The noiſom'ſt hollow ceaſeth not to fill;
Even ſo is man, which to himſelf is left,
Swim's head-long down, from goodneſs is bereft.
Do what thou mai'ſt, what will to thee is given:
Go thou not back, leſt backward thou bee driven.
All deeds of darkneſs do forſake and ſhun:
For they to darkneſs will thee make to run:
Unto that dark and direful place wilt bring,
Like bird in th' pit fall which no more can ſing.
Thou 'lt howl and crie, where thou the light ſhall (ſee:
Becauſ that darkneſs here was light to thee.
Build not of that which mortal man hath founded,
But hold to that from which all truth is grounded.
VVho ſo is warie of ſins leproſie:
Then learn a true and perfect remedie.
VVait in that place wherein thy Saviour heals
By his ſweet word, his own ſweet ſelf reveals.
Staie wait, and praie, if thou wait manie a year,
Hee'l com at laſt thou need'ſt it not to fear.
Truth call's for patience, and command's to ſtaie,
Till Chriſt bee pleas'd to walk the healing waie.
Then ceaſ not ceaſ not, but ſtill to him crie:
VVhen death doth com, none can one hour buie.
O wer't not * better for a man to bee
Tormented here, with all earth's miſerie.
Still firm by faith, my Chriſt my ſoul doth tell:
Beleev and fear not, thou with mee ſhalt dwell.

* Rom. 8. 18.

Then long life, kingdoms, health, and pleasure still
And should bee left unto my own free-will.
But unto him that doth refuse to wait,
Beware thou proveſt not a reprobate.
The glorious Sun the blinde man cannot light;
Nor dead men heat though in her higheſt height.

*The twelfth and thirteenth Verſes.*

FOrth ſhall you go in joie, and lead in peace,
In whom my word doth proſper and increaſe:
This ſentence ſweet is ſpoken unto them (jem.
Which make's God's word their ſoul's delighting
To them the mountains high ſhall ſeem to ſing;
Trees clap their hands, each thing doth joie them
Inſtead of choaking thorns fir trees ſhal grow (bring
And myrtle plac'd when raking briars blow.
And this ſhall bee even to the Lord a Name:
And everlaſting ſign of his great fame.
Of his ſurpaſſing mercie and his love,
The which none ſhall have power to remove.
Thoſe that before ſeem'd fuel fit for hell,
Are now God's buildings * where himſelf will
His * ſeed within them is ſo firmly ſown, (dwell.
That none from God can ſeparate his own.
Like daded childe new learning for to go:
So weak is man, ſo * tottering to and fro.
For look when God doth take away his hand,
Hee falleth down * and hath no power to ſtand.
But when hee crie's and call's, the Lord doth com
Even as a loving father to his ſon.

* 1 Cor.6.19. * John 3.9. * Pſal. 119.117. Mat. 16.23. * Pſal. 94.1

He

Hee readie is to help, to raiſ, to feed,
And cloath the naked in due time of need:
And make the lion fell a friend to bee;
And fierie fornace comfort give to thee;
Which to his enemies ſhall burn and tear,
And rend in pieces when they,com but neer.
Will God ſuch mercie to his * children ſhow?
And yet will God to hell them caſt and throw:
No, no, God's word and promiſes are ſure;
Th' are truth, and truth, and truly will endure.
God will not caſt one childe of his to hell;
But often paie them when they do rebel:
And mark the words of true converted *Paul*:
Let him that ſtandeth, take heed left hee fall;
Fall from Election, that can never bee;
But from ſom Grace that joies might bring to thee:
Out-ſide Profeſſors miſled, they wholly may
From God's eternal favor fall away:
*Korah* with all them that the earth did ſwallow,
They did profeſs God's Laws to keep and follow:
And manie thouſands more, which all did periſh;
With Quails & Manna God did feed & cheriſh.
*Iudas* profeſt,Chriſt did him devil call:
Son of perdition no wonder of his fall.
Hee love's his with an everlaſting love:
How'ſt everlaſting if it may remove.
Hee never will thee fail nor yet forſake:
O wilt not thou thy heavenlie God's word take?
Heaven muſt firſt paſs,and earth no more muſt bee
Before God's word ſhall alter one degree.
Thus here you ſee God's heavenlie invitation;
From heavenlie water floweth true ſalvation.

* Pſalm 125. 1.

Our Saviour Christ, hee doth likewise proclaim
Soul's endless blessing and eternal fame.
Where hung'ring thirst is after righteousnes,
They shall bee filled with true happiness.
A Maker ever near, I ow honor new:
Blest and renown'd for our Redeemer's due.

*FINIS.*

# *Paraphrastical Meditations upon the* 51. *Psalm of the Prophesie of the Prophet* DAVID.

THe King of kings, this King did make to bee
From small repute, a conqueror great you
A stripling small that seemed but a boie, (see
Did beard the Lion, and a Bear destroie.
Hee slew a Giant, and more fame did get
Then all the armie, that in field was set.
Yet was a shepherd in the wilderness;
A place for men of * war for to possess.
Which *David* was reported for to bee,
By *Saul*'s attendants, in his miserie.
His learning, musick, cunning, and his skill,
Shew'd that his breeding was not on a hill.
His valor seemed to surpass the rest,
To keep the flock from the devouring beast.
God did appoint him to annointed bee:
Thus was hee fitted for great dignitie:
Then brought unto his Kinglie state and chair;
Liv'd gratiously, and serv'd the Lord with fear.
But mark when God doth leav man to himself;
What's worldly wisdom, dignitie, and pelf;
Hee walked but upon his pallace high;
A naked woman bred his miserie

* Sam. 6. 18.

This sin-prov'd great, then hee this Psalm did make
To God, for mercie, for his mercie's sake.
Hee liv'd too long, and in his sin did dwell,
Till God by *Nathan* him his sin did tell.

*Vers the first.*

HAve mercie upon mee, O Lord, hee crie's,
Teaching all sinners lessons that are wise;
To crie and call, and seek for mercie all;
Never to rest, but still for mercie call,
At mercie's seat, where mercie doth abound;
Where humble sinners mercie still have found.
It is thy mercie that must do mee good,
Thy heavenlie Saints for mercie all have stood.
The Lord invite's mee to it, then will I
Still crie and call for mercie, till I die.
To blot out my transgressions, which are more,
In number, numberless, and the burden sore.
O take them off, even for thy honor's sake
Honor and mercie mee a suitor make.
Thy love, which is thy self, can never leav thee,
For honor, love, and mercie, then do hear mee.
It is a work of mercie mee to free
Of this sore burthen, and great miserie.
O let mee finde the sweetness of thy love,
My soul's request, mine iniquities remove.

It hath been ask't, why *David* first did praie
To God, to wash, and cleans his sins away,
Before hee first confest them unto him,
In order as they laie in everie sin.
The doleful sight, and heavie burthen aie,
Did wound, and ulcerate, and made him crie.

*Vers*

*Vers the second.*

WAsh mee throughly from mine iniquitie;
And cleans me from my sins what e're they (bee;
By washing thou do'st show thy love to mee,
So cleansing, maketh mee, thy power to see.
From outward spots, and inward putrefaction,
O cleans both soul and bodie, life and action;
Not onely from the sight of sillie man,
But from that eie, that hidden nothing can.
My tears, God know's are few and weak, and lean,
But if thou wash mee then I shall bee clean.
A blest and happie state shall I bee in;
Wash't from iniquitie, and cleans'd from sin.
Till I bee reconciled to my God,
I take no rest, but fear his heavie rod.

*Vers the third.*

I Know mine iniquitie, and my sin,
They are before mee, when they do begin:
My miserie's not, that I my sins do know,
But that they are mine, the breeder of my wo:
A blessed thing, when that each soul doth see
Each several sin, that mournful hee may bee:
They as tormentors, ceasing upon mee,
And add more sorrow to my miserie.
Too manie seek their sins to cloak and hide;
Which will prove heavie, when they must bee tri'd;
Whether wee do confess our sins or no;
There is no hideing, God each sin doth know.

*Vers the fourth.*

AGainst thee onely have I sinned, Lord,
As God, and Father, Soveraign, and thy Word.

*Adam*

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To God, for mercie, for his mercie's sake.
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Till God by *Nathan* him his sin did tell.

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Where humble sinners mercie still have found.
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Thy heavenlie Saints for mercie all have stood.
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In number, numberless, and the burden sore.
O take them off, even for thy honor's sake
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Thy love, which is thy self, can never leav thee,
For honor, love, and mercie, then do hear mee.
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By washing thou do'st show thy love to mee, (bee;
So cleansing, maketh mee, thy power to see.
From outward spots, and inward putrefaction,
O cleans both soul and bodie, life and action;
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There is no hideing, God each sin doth know.

*Vers the fourth.*

AGainst thee onely have I sinned, Lord,
As God, and Father, Soveraign, and thy Word.

*Adam*

*Adam* might well have said, That onely hee
Sin'd against God; that did no other see.
But how shall it bee said, that *David* did;
Was then *Vrias* matter from him hid?
What unfitter speech could then bee used?
Which God, and self, and friend, had so abused.
God gave the Law, and all our sins doth see,
Which made this sin to him so fearful bee.
Thy words are true, yet Mercie thee doth staie;
Wee sinful are, yet thou forbear'st to slaie.
Thy Judgments pure, for Mercie still I crie;
Sin's first beginner, Lord, that was not I.

*Vers the fifth.*

BEhold! I was born in iniquitie,
And in sin my mother conceived mee.
Seeing my birth conception did not mend,
Let heavenlie graces my new birth attend.
For as the bodie groweth, so doth sin,
If God's preventing Graces step not in.

*Vers the sixth.*

THou lovest truth in th' inward true affection,
Therefore thou gav'st mee wisdom & direction
Thou art the God of truth, and so doest love,
To the true heart a loving God to prove.
Thou teachest wisdom in the secret heart;
There's none but thee can teach it in that part.
Though grace thou gav'st mee not sin to prevent;
Thou taught'st mee wisdom that I should repent.
It's hard to feel repentance still in soul,
Thou art the giver, Lord, my sins controll.

External

External wisdom's given now and then,
To art and nature, and the help of men.

*Vers the seventh.*

PUrge mee with hyssop, and I shall bee clean,
If thou still wash mee, I shall still remain
Then whiter then the snow, I shall appear;
I shall bee purified, and made most clear.
That promised Messias which did free
His faithful people, from hell's miserie.
That blood, that hyssop, that was to bee shed,
Was as effectual, as now hee is dead.
This blest Messias such sweet comfort bring's,
That hee will com with healing in his wings.
So God's own people ever had the waie
To endless Glorie, even unto this daie.

*Vers the eighth.*

MAke mee to hear of joie and gladness, Lord;
Of that sweet tidings written in thy word:
Of a Redeemer, from that endless wo,
Which, I beseech thee, I may never go.
To bee rewarded as I have deserved;
But by that hyssop I may bee preserved.
Hee will make whole again my broken bones,
Which shivered lie, with grievous sighs & moans.
Then shall my heart rejoice, and tongue shall praise
My blest and dear Redeemer, all my daies.

*Vers the ninth.*

OH hide thy face from all my sins I praie!
Great gratious God, and put them all away.

O look

O look on him, that did the burthen bear!
Let them no more continue as they were.
Let mee bee cleans'd from all iniquitie,
That I thy mercie still may taste and see.

*Vers the tenth.*

CReate in mee a clean heart, and renew
A right spirit, that's holie, just, and true.
When thou hast seated truth within my heart,
Rebellion will bee routed in each part.
Thy breathing Graces will mee strengthen so,
That I shall finde out everie deadlie fo,
That would alure, or draw mee from thy will,
To things so hateful, wicked, vile, and ill.
Then cleans' my heart, good God I do thee praie,
Still to bee guided in thy blessed waie.

*Vers the eleventh.*

FRom thy sweet presence, cast mee not away,
But let thy holie Spirit in mee staie:
As long as I am in thy presence Lord,
Thy glorious presence, comforts mee afford;
What am I better then a sillie worm?
If thou thy lovely presence from mee turn.
Worse then the vilest creature thou did'st make,
If thou thy graceful Spirit from mee take.
As God is said to bee in everie place
All are not filled with his heavenlie grace.
Both grace and presence, Lord, let mee injoie;
So shall I bee preserved from annoie.

*Vers the twelfth.*

SAlvation's joie, O Lord, restore to mee;
For unto it nothing compar'd may bee:
It's better lose both goods, and health, and life,
Then sweet salvation, ender of all strife.
God took it not away, I did it lose,
Which make's mee tremble, yet my spirit rows,
And look up to the helper of my wo,
The gratious healer, though wee from him go.
With thy free spirit, Lord, establish mee,
O then from slavish fear shall I bee free!
Hope set's out first, and get's the start of fear;
Faith build's up all in my Redeemer dear.

*Vers the thirteenth.*

THen shall I teach thy waies to wicked men:
And sinners bee converted to thee then.
Then shall I teach effectual, and bold,
Ell' fall, or idle, dull, or dead, or cold.
To fast, and kneel, and praie with heartie groans,
'Tis Christian's dutie, God will hear their moans.
Search everie corner, everie spot to cleans;
Then God will hear, and pardon all thy sins.

*Vers the fourteenth.*

NO earthly man God's kingdom hope's to see,
But that these words may savorie seem to bee;
Can living Saint, or Monarch, bee so good?
But still may crie, Deliver mee from blood.
Blood that's desired secret in the minde,
'Tis just with God, som judgment for it finde.

Hee

Hee was a man after the Lord's own heart;
O but *Vrias* matter was his smart!
Who is so clear but to the Lord may call?
For to bee cleans'd from sin, both great and small.
Let bloodie acts, or in the heart intended,
Lamented bee, and wicked thoughts amended.
Hee that doth think himself to bee most free,
May bee in danger of hell's miserie.
Blest is that man with *David*, true can saie,
God is my portion, comfort, and my staie.
God of salvation, what greater blessing then
Can bee bestowed on the sons of men?

*Vers the fifteenth.*

O Lord! if thou my lips do open? then (men,
My mouth shall prais thee 'mongst the sons of
Endevouring still, and striving for to bee,
As Angels singing, with sweet melodie.
To generations I will shew thy prais,
For this thy bountie, even in all my daies.
Whole troops of praises, must I shew again,
That thou disdainest not to make mee clean.
Then open thou my lips, my mouth, and all
My secret parts, on thee to trust and call.
I prais thy patience, for thou mad'st mee new,
And for accepting my repentance due.

*Versis the sixteenth and seventeenth.*

SAcrifice was shadows of things to bee;
The substances are come, each soul may see.
Bullocks, that burnt-offering, chief meant the heart
Accept therefore, O God, that broken part.

'Tis

'Tis no repentance, if this bee not in,
A true heart-breaking, sorrowing soul for sin.

*Verses the eighteenth and nineteenth.*

BEE favorable to Zion and do build
Jerusalem's walls, defend it with thy shield.
It is a work of thy Almightie power,
Preserv it Lord, each daie and everie hour;
Against the host of all her enemies,
That both against thy self and people rise.
For thy whole Church, O Lord, I here do praie;
For wee are sinners and offend thee aie.
Therefore, O Lord, thy judgments from us staie,
That wee may give thee praise both night and daie.
Then thou our praiers wilt accept and hear,
When wee do strive to live in thy true fear.

*FINIS.*

# John Barford's *Praier to God to prevent the Scottish Wars.* 1639.

ALL Powder smother, Bullet's fall down dead;
Pikes lose their points, & Swords be turn'd to lead
No skin bee race't, nor drop of blood bee lost;
Strife turn'd to Peace, and Envie quite bee crost;
Sweet Peace disturbers com to open shame,
Truth Standerd-bearer gain celestial fame.

Short

# SHORT MEDITATIONS;

FIRST

Of God and the Birth of Jesus: Against som Sects and Errors. Lastly, a gainst four and twentie SINS.

By *John Barford.*

Printed in the Year, 1649.

# To the Reader.

*THe proper sadder Poems are to thee;*
*They will less profit, and less pleasure bee;*
*But light and vain, though wittie, yet they'l caus,*
*Time much mis-spent; and idle fancie draw's*
*Large Lines and Learned Wits do alwaies fit;*
*But short though mean, the wise will bear with it.*
*If in som rapture anie hence do gain,*
*I joiful am, and think not of my pain.*

*Shor*

# *Short Meditations, &c.*

## *First of God.*

WHen of the heavens I think, and meditate,
Of our great God, that all things did create,
Without beginning, ending he hath none,
This is too deep, too much to think upon:
But of God's Word, Love, Mercie, and free Grace,
By faith in Christ, soul savingly imbrace.

## *Secondly, Of Christ his Birth.*

VVHen Christ was born, and to his own was (sent,
A Proclamation from heaven's Parliament
Wonder of wonders, of our Saviour's birth,
All to redeem poor abjects of the earth:
Armies of Angels like a heavenlie host,
Reveal'd to us, even by the holie Ghost:
That is the * daie, to you 's a Saviour born;
A daie of mercie even to babes forlorn;
This joiful tidings, first to shepherds mean;
Should take off pride, that wee no men disdain.
Gods Promise old, was here perform'd to man;
Teach all our dutie, do the best wee can.
What God command's wee should remember still,
Both night and * daie, and to observ his will;

Ecce ! Luke 2. 11. * Luke 2. 11.

The*Lord hath made his wondrous works to bee
Had in remembrance, to eternitie.
Christ did refuse for to bee King on earth;
But King of souls, and causser of new birth.

*A Riddle of the Soul.*

VVEE have a jem which cost full dear,
Which by the best is kept with fear;
But fools this Jewel lose and keep;
This is a Riddle, read and weep.
If all the treasures that the world contain's,
Which earth doth yield, or in the sea remain's;
Was heaped so that thou the same might see,
This sight might well a wonder bee to thee:
To view these things below which God did make,
That man might serv him for his mercie sake;
This sight was nothing, and ten thousand more,
Ten thousand times ten thousand o're and o're.
When death shall summon thee away to hie,
Farewel all earthlie pomp thou mai'st then crie.
If all the wisdom that each one possest,
That is now present, or may bee expreſt;
And eke all valor, strength, with beautie plac'd,
Beset with jewels, and with greatness grac'd,
Were given to thee that thou might them injoie;
And all the mention'd riches to imploie;
And that *Meth salah*'s daies thou wer't to live;
And likewise to thy heir thou might'st them give:
If to Christ's purchase thou no right hast in,
A poisonous serpent better thou had'st been.
What's then these treasures, if thou consider well?
Unto that price, which thee redeem'd from hell.

* Psal. 111. 4, 9.

Sligh

Slight neither price nor jem, but honor give
To that Price-Giver, whil'ſt thou art to live :
Hee may bee begg'd that doth a feather chuſe,
And will the ranſom of a King refuſe.
Who yet will live in ſin hale's down eternal wo ;
Are they not fools to loſe the jewel ſo :
I count that loſt, which better had not been ;
Which loſt all joie and all through ſlaviſh ſin.
Therefore bee careful for to bring to bliſs
That precious jewel, bought by thy Jeſus ;
Eſteem all fleſh, delighting pleaſure, toies,
Which may deprive thee of thy heavenlie joies.
Till then, aſſure thy ſelf, thou art but dead ;
Though all the world thou had'ſt, and by it fed.
Who is't the Moon direct's, and Sun doth guid ?
Who doth command the windes, the ſea, and tide :
Which warm's & light's & comfort's creatures all;
That they their bounds ſhould keep when hee did
The earth was over-whelm'd wth waters fell (call;
And all through ſinful man, God's word doth tell.
Who will conſume the earth with fearful fire ;
Hee, Hee it is, Jehovah in his ire.
And bring all men to judgement in one daie ;
Sin, ſin's the cauſ repent, make no delaie :
Sin rot's the bodie, and conſume's the ſoul ;
Conſume's and kill not : O for ſin condole !
What moveth God the peſtilence to ſend,
By ſword and famine, man to make an end ;
The mother then her tender childe to kill,
Her hungrie bodie for to feed and fill :
Her childe to kill that ſhee thereof might feed ;
O 'tis God's vengeance ! ſin's the onely deed.
Sin make's a wall, and fearful ſeparation, (tion.
'Twixt heaven's true joies and endleſs condemna-

Sin of that burthen is, it preſt to hell
Thouſands of Angels that in heaven did dwell.
My ſin my Saviour's face did make to ſweat
Drops both of blood and water, at one time;
My ſins a monſter-like, ſo fell, ſo great, (crime:
That none but God's own Son could purge that
God's Son, God's onely Son, and none but Hee,
Muſt com from heaven, and bleed, yea, die for mee:
My ſin did make him to have ſtripes and ſcorns;
And on his head to wear a crown of thorns:
My ſin did make him bear his heavie croſs,
Which, if hee had not, had been my ſoul's loſs.
My ſin did make my hands the nails to drive
Into his hands and feet, and hee alive:
Nay more, my ſins did help to guide the ſpear;
Which forth did let his ſacred blood moſt dear.
Six ſeveral times Chriſt for his own did bleed,
Then ſuffered death, and they from hel were free'd:
Lo here none live's that's free from hateful ſin;
At ſin's command, keep watch wee walk not in:
Chriſt in heaven onely mediateth for mee,
O but for him the Lord would ſure abhor mee!
For ſin let all men mourn and rend their hearts;
That they in Chriſt his Paſſion had their parts.
Yet joie, that they redeemed are by him
From Satan's rage, and the reward of ſin.
When truly that thy ſoul doth ſin deteſt,
Oh then will death appear a welcom gueſt!
His gaſtly looks will make thee joie and ſing,
Becauſ his meſſage is from the great King;
Away to com from ſorrow and from pain,
In heaven with him eternally to reign.
But where death is a meſſenger of wo,
Then peals of thunder will torment thee ſo:

Thy

Thy miseries then they do but new begin,
Becaus thou took'st such great delight in sin;
No comfort can'st thou finde in death at all,
For thou did'st run from God, when hee did call
Thee to repent, and see where thou ar falling,
Into that deadly gulf, where's no re-calling.
O go! go cast thee at thy Saviour's feet,
See thou bewail thy case, as it is meet;
Bee gon away, and staie not till to morrow;
Delaies breed's danger and increase's sorrow.
Sin wounded *Magdalen*, let thy pattern bee
Joies true increas, and endless miserie:
Bee sure thou take up arms against that sin,
Which in thy heart, thy *Dalilah* hath been.
And never cease untill thou conquered have
That reigning sin, to which thou wert a slave:
Defend no sin, though ne're so sweet to thee,
What sin's defended, it will heavie bee.
Though sable sin her dismal curtain cast
About thy soul, from light to close it fast;
Yet wait on God, the Prophets *Esay* crie's,
From whom true joie and comfort may arise:
Esteem thy jewel, set it not at nought,
Think on the ransom that by Christ was wrought.
Then all Christ's members, that the title take
From our sweet Saviour, this true use may make;
Most strictly strive for to bee like to him
In life, and heart, and eie, and everie limb.

3. *Of Man.*

BUt looking to God's handie-work below, (do:
What hee command's that hee would have us
Here findeing man, rebellions dearest friend,
Soul's daily wounder, carless of his end.

Not striving so the heavenlie Crown to gain,
Nor much regarding hell's tormenting pain.
Feed horſ, feed dog, with far more greater care;
As if the ſoul ſhould vaniſh in the air.
Wiſdom adviſeth thoſe for to condole,
That love the bodie and do ſlight the ſoul;
For* luke-warm Chriſtians think their caſe oft beſt
But God hold's loathſom and doth them deteſt.
Who vow's the moſt thy loving friend to bee,
Love's leaſt thy ſoul, is no right friend to thee.

## 4. *Of Mourning.*

O Now bewail with thy deſtructive * Lines!
Wee ſee God's judgments in theſe later times:
His ſword is drawn, for wee have ſinned all;
Wee muſt lament, all mourn, and on him call.
Let briniſh tears prevent unchriſtian War,
To move our God to end our fearful jar.
O ſee a grief! when ſouls ſhould true bee fed;
How manie people there are captive led:
So manie Sects within this kingdom dwell,
As teach, and tract, and point the waie to hell.
Wch now doth ſwarm, each where, in ſeveral ſort,
As tongue and pen ſcarce able to report.

## 5. *Againſt Poperie, that bloodie Church, or old Sect.*

1 SIx hundred year after our Saviour dear *;
Then never Pope was heard by anie ear *:
2. But when hee mounted was to bee a Prince,
Antagoniſt to Chriſtians ever ſince.

---

* Rev. 3. 16. * Wars began. * Boniface. * Boniface.

A pur-

3. A purblinde Vicar from the verie birth,
Would rule in heaven, and over-rule on earth.
4. Kill and destroie both King and Subjects all,
That him their holie Father do not call.
5. That King that bow's not down to kiss his toe,
Shall bee no son, but aie displeasure know.
6. They hold't no sin to swear and then to break
All vows and covenants, with us that they make.
7. For monie anie sin shall pardon'd bee;
Past, or to com, no matter what degree.
8. Whosoever sitteth in the Pope's own chair,
Must needs speak truth, & teach as he taught there.
9. Whereby the holie Ghost was written Lord;
One chang'd to Ladie, honor'd by record.
Detest their Doctrine they do but beguile,
The chair's grown rotten, 't may last, but a while.

## 6. *Against Anabaptists.*

1 THe *Anabaptist* learning doth despise,
2. In th' Preacher's place a *Cobler hee doth rise.
3. When women and unlearned men will teach,
They cannot chuse but oft gross Errors teach.
Silence is better in the publick view,
Then for to speak the things that bee not true.
4. They allow no King, no Lord, nor no degree,
But all men equal, and things common bee.
5. Refusing Infants all their Baptism * due,
As if scarce one man was baptized * true.
6. Obeie the King give honor where 'tis due,
And ow nothing, all this they will not do.
Where's all things common, there can bee no poor,
No thief to steal, to take away thy store.

---

* Pet. 3. 16. * Gen. 17. 7. * Acts 2. 39.

Som

Som this doth hold that where the bodie lie's,
So doth the soul and both together rise.

*The 7th. Sect.*

BRownist that Sect, sincerioussly declare,
Our holiest Ministers, mere traitors are
To Jesus Christ; for them they will not meet
At his own table, all with joie to greet.
Is't not a shame to seek, to prove, to finde,
Father a traitor, mother a whore by kinde.

*The 8th. Sect.*

OUr high *Arminians* swel'd with envie so,
Towards all that sought the holiest waie to go,
They silenc'd, deprived, imprison'd, with that spite,
As blessed men, as taught God's word aright:
The Oath where added was, &c.
Wrought their own bane & did themselvs betraie:
They preach't down Preaching and taught all to
Hold all that will, they sure bee *saved may; (praie,
Those that subscribed not unto their will,
They strove to banish, or their blood to spill.
So likewise manie that do them defie,
Maintein free-will and manie truth's denie;
All those for whom Christ did refuse to praie,
May then bee sayed at the later daie.

*The 9th. against mixt Errors.*

1 SOm will not bee where sinners do partake;
O then themselvs themselvs they must forsake;
Hee that can live without fowl spots of sin,
Must live in heaven, on earth no such is in:

From

From th' Idol's Temple wee may safely flee,
Untill that Idols thence quite banish't bee.
2. Som will not praie to God for to forgive,
No sin committed, while they are to live;
*David*'s example, and Christ's own command,
Is way'd and slighted now within our Land.
3. That Gospel-Prayer, Jesus Christ did frame,
Som slight and question, and neglect the same:
That blessed Rule so sweetly closed in;
That th' lamb may wade & th'elephant may swim.
4. Som use not for to * kneel to God at all;
In God's own houf, when on him they do call.
Who sit's before a King? yet hope's to have
All things hee want's, yet sitting still doth crave:
Look's for great favor, to advanced bee,
When hee deserved hath the gallow-tree;
Where pox in knees, or gout in toes they feel,
They need's must sit when others stand or kneel,
No warrant in God's word can anie finde,
That lazie gesture should content the minde;
Ejaculations no man will denie;
Walk, sit, and praie, and praie as wee doe lie.
Fall down and * kneel when wee to God do praie,
Was *David*'s, *Solomon*'s, and our Saviour's waie.
5. Som slight God's houf, and silily report,
A barn's as good for Christians to resort.
6. King *David*'s gratious pattern canonised,
By som late up-starts simplie is despised;
And King of kings o're rule sweet Psalms to sing,
By som much questioned for a lawful thing;
It is our durie, and a special waie
Well to consider, what wee sing or saie.

* Luke 22.41. Psal. 25.6. * Mat. 26.39. Luke 22.41. Ezra.

Som

7. Som dare to saie they live yet do not sin,
They needs must lie, there is no truth in him. (said,
8. Som have been heard which praising God have
They have had rest this month, they have not praid
9. The sinful man whose wife is of that breed,
May change her mate to get a holie seed.
Behold what's written in God's Law and Book!
Before Christ came there on they need not look.
10. Som cursed *Arians* that dare to denie,
That Christ for them did either bleed or die.
So mi ed follies from God's Word and Law,
Blinde's manie a soul and them from truth doth
Those Errors wch to Faith destructive are; (draw.
Loath and avoid with diligence and care.

*A charitable Opinion.*

I Am perswaded there is none alive, (thrive.
That strive's for truth, with truth, in truth to
Though error lead them from the heavenlie waie,
They shall finde truth before their ending daie.

*The* 10th. *Sect.*

THe *Antinomians* brought this Error in,
That the regenerate need not mourn for sin.
Denie Repentance, then refuse all grace;
Faith by Repentance show's Christ's bleeding face.
Mourn for our sins, confess, and true repent,
Are three sweet signs that Christ for us was sent.

11. *Against Antinomians that mourning for sins bring's joie.*

WHen that I think of my fore-father's sins;
Then in my ears this direful dittie ring's.

Their

Their ſins are thine, and thou for them muſt ſmart;
This dreadful ſentence pierceth then my heart.
For when I think that in the verie waie
That they have ſin'd, I do offend each daie;
In actions real, or in ſom deſire;
Juſtly deſerving hell's tormenting fire:
For this my heart doth griev, and grieving more;
My eies are drie, with tears they run not o're.
Tears ſhed for ſin will greater comfort bring,
Then much rejoicing, though it cauſ' to ſing.

12. *The true cauſ of rejoicing.*

THen looking to my Saviour's merit,
Sweet pretious faith reſuſcitates my ſpirit;
And tell's my ſoul this comfort it may ſee;
Though ſins were n'ere ſo great Chriſt di'd for me.

13. *Comfort in mourning for ſmall ſins againſt the Antinomians.*

IF it were poſſible that a man ſhould live
But one whole daie, and no offence to give
Againſt the Lord, but in one ſillie thought!
Though ſaving grace within him ſo hath wrought,
That hee beleev's what God hath for him don
In that great ranſom, by his onely Son,
If for that thought hee ſhed a thouſand tears;
His ſoul it comfort's, and his heart it chear's.
And when I think what Chriſt expect's from me;
That I muſt mourn if bleſſed I would bee;
Where ſins are loathſom, joie muſt needs prove
For godlie ſorrow heavenly comforts meet. (ſweet,

### 14. *Earthly comfort not to bee preferred before heavenlie.*

CAn the injoying of a prettie childe;
Or virtuous wife, most loving, or most milde;
Or hopeful holding of a Lordship long;
Or safely keeping gold, or treasures strong;
Take off thy thoughts from heaven's ne'r ending
From fading trifles, or conceited toies; (joies,
Make thee desire to live, or loth to * die;
When thou seem'st passing unto heaven so high.
The bride desireth more her wedding daie,
Then twentie other weddings see shee may;
Bee sure you build on earth no setled joie;
For these are transient things, and bring annoie.
For once a glimpse of heaven, though in a dream;
I may not saie a vision, fearing blame;
I knew one ravish't at our Saviour's sight;
That th' earth a long time gave him no delight.
What's then the true injoying of the same?
Where's joies immortal, and eternal fame?
Admit great *Alexander* thou did'st see;
That conquer'd all the earth, did call on thee;
As thou wer't standing at his Highness gate,
In a poor, mean, and despicable state;
And unto thee such likeing hee would take;
That shortly, sure, a King hee would thee make;
But charging thee with patience for to staie,
Untill by message hee thee call away;
Hee'l send his chariot thee full safe to bring,
Where thou undoubtedly shall live a King:

* To a godlie man that was loth to die.

What

What longing thoughts would ſtill poſſeſs thy
Till thou within thy kingdom ſeated wert. (heart?
One com's with thund'ring * knocks, then up thou
To think that now to honor thou muſt riſe; (hies,
But if his meſſage bee that thou muſt ſtaie;
Mee think's 't ſhould rather griev thee for delaie.

*The* 15th. *Meditation.*

FOr National ſins, I muſt deſire to ſee
My head into a river, turn'd to bee;
Not like a pud-lake dri'd up with the Sun;
But that my * eies like fountains ſtill ſhould run.
Who hath a lewd ſon, or laſcivious wife?
That ſore lament's not for them all his life;
To think a branch, or his own fleſh ſhould fiie
In hell's eternal burning miſerie.

16. *The holieſt Kings have cauſ to mourn.*

WHat King, though holie, ever raign'd on earth?
That moleſtations had not mixt with mirth;
Seek, ſearch, inquire, within God's holie Writ,
What true contentment anie found in it:
Som with foul inceſt, ſom arch rebels were,
Of whom their Kinglie parents took great care;
From peſtilence, ſword, diſeaſ in each degree,
What childe of God could ever yet bee free?

17. *Chriſt loved and deſpiſed.*

SOm took Chriſt Jeſus as hee did appear,
A loving, bleſſed, gratious, Saviour dear.

---

* Death ſeem's to com. *Lam. 6. 20.

The

The wise-men ceas't not till that they had seen
Their blessed Saviour, which should them redeem.
Yet som despising, took him for to bee
A Carpenter, and squarer of a tree.
Then in their darknes they might deem him so;
Now Light is com, and manie further go.
Hee preached when he was but twelv years old,
Even with the Doctors, in the temple, Bold;
They sure contemn him that do know the truth,
And yet do slight him so in age and youth;
That love to sin till they can sin no more;
And so appoint their God when they'l give o're;
But when death com's, O then that they might live,
Then they would to their Maker honor give,
Use means, and do thy best while time doth last;
That thou from Christ's sweet presence bee not cast

18. *That Christ give's Free-Grace.*

AS sun &moon by God's command give's light,
Sweeten's both earth, & comfort's everie sight:
Even so Christ give's free Grace of his free will,
With joie, light, fulnes, hee his own doth fill.
Free Grace it is a mercie peramount;
Who will may gain it none may so account.
Draw us sweet Lord, and wee shall sweetly run
After thy self Lord, wee shall freely com. (can,
Who slight's God's Grace, and yet great learning
Were fitter term'd a devil then a man.
Things in this life God give's to friend and fo;
But on his own, heaven's Graces doth bestow.

19. *To prize Grace before health or riches.*

HEalth is a mercie, of that high esteem;
So likewise riches, everie man doth deem.

Who

Who so hath both, yet want's sweet saving grace,
Hath restless comforts of heaven's resting place;
Where health, & wealth, and grace abound in one;
O this is mercie's admiration! (veigh
Want's health and wealth, yet grace may thee con-
To joies eternal, never ending daie.
When parents perfect their young childe behold;
This is a mercie that excelleth gold,
And graces sweet inwrap't with wisdom true;
This godlie * parents joiful are to view;
Still train them up for wisdom and for grace,
Then riches rolling on, may com apace.
O prize that mercie! to have free access,
To crave God's blessings either more or less.

## 20. *A Meditation of Mourning.*

LO here's a grief make's manie a soul to mourn!
Joints shakes and totter, hearts distracted torn,
To see one sort so tender for to bee,
Unto our Church to yield conformitie.
Eyes have beheld their pure untainted life,
And ears have heard their doctrine freefrom strife;
Then here's the grief that they are silent prest,
Which wee call trifles, that they silent rest.
Som yet wee have as holie as they bee;
Yet som do brand themselvs with infamie.
Som will few Sermons make, but they must lash;
And join those heavenlie men with hellish trash.
Som are so greedie wealth for to hook in,
As they regardless are their flock to win.
Som, if the hour-glass would but run with Ale,
They would not then the pulpit so much fail.

* The remedie.

They seem to labor sinners to convert;
And often caus' them * sin before they part.
Like to those people that, with act and will,
Beget a childe, and then the babe do kill;
Too manie heard, in their discourses sad,
To swear, and rail, and curs, as they were mad;
Yet like Free-holders, they did still injoie,
Their lips and livings free without annoie.

21. *A mourning that anie should bee suffered to write against the fourth Commandement.*

WHence spring those thoughts from gangrene Doctors high,
That dare against God's sacred Laws replie?
Even of that Law that God a charge did give;
Remember thou it keep, and holie live;
Is't not from those foul spirits that do dwell
In that infernal lake and * pit of hell?
If that a King; by Act of Parliament,
Doth make a Law by all the Hous' consent;
According to the Medes and Persians,
Which altered might not bee by anie hands:
May then a Pesant pill'd this Law denie?
And yet no treason 'gainst his Majestie?
And mark the wo and miserie that doth fall,
Alas it doth no good, no good at all;
But make's poor soul's more loosly for to live,
That unto Holiness themselvs shoud give.
Was this Command'ment onely for the Jews?
That manie brain-sick men do it refuse.
Under each Law the Church a praier set,
That everie one should use and not forget,

* Have them to the Ale-hous.* Psal. 74 3.

To

To intreat the Lord our hearts for to incline,
His Laws to keep, most sacred and divine;
Which manie hold it's in our power to do,
Is't not presumption anie should saie so?
Som forth would raze, & fain would have a fable,
Even everie Law that God wrote in each Table.
Christ did not com for to destroie the Law;
But to fulfill, and keep us all in aw.
These wretches may run on as they desire;
But 't would bee head-long to consuming fire.

22. *Against Pride and Oppression.*

LO here's that sin, for which once Angels were
Cast into hell, for ever to bee there;
Me think's this doleful change should fright as wel
Proud Angels here, as those that bee in hell.
If Kingly favors, honors do bestow,
Shall then those honors o're their brethren crow?
Pride may not seated bee in anie heart,
That plead's Religion for the better part.
*Adam* in Eden was out-cast and thrown,
That Pride recorded ever should bee shown;
Pride com's so near unto each Christian man,
That they can scarce walk free do what they can.
Our Saviour spake these words unto the eleven;
Blest are the poor in Spirit, for their's is heaven.
From thence is drawn, wch hee might likewise tell,
The proud are curst, their place must needs be hell.
This Land is grown into that height of Pride;
In stead of horses they on men do ride.
What pride consume's, wisdom bearing swaie,
Might keep the poor from wand'ring by the waie.
Pride and oppression, where 'tis let have power,
Is not of God; delaie they do no hour.

Where God give's wealth in him they trust & call,
Pride and Oppression would take life and all.
Great is their miserie that are verie poor,
But to bee trampled on, there's doubled o're;
True humbled hearts shall sure advanced bee,
The proud must suffer wo and miserie.

23. *Against hardness of heart.*

OF all the plagues that ever Egypt had,
I do conceiv of none to bee so bad,
As a hard Heart; it shutteth out all grace;
But open's wide to wickedness a pace.
A stonie heart can neither sigh nor moan,
Rightly for other's sin, nor for his own.

24. *Against Envie.*

SEe'st not old Envie, Satan's antient son?
By hateful Plots about the kingdoms run;
Which waie to vex God's chosen children dear,
So hee his projects fit, hee doth not fear:
Like th' poisonous Serpent which on earth is curst,
Suck's th' Elephant's blood until his self bee burst.
Let all men know, where Envie it excel's,
There's no Religion where that Envie dwell's:
Nor mai'st thou anie Christian blood to spill;
But what's commanded in God's holie will.
Beware revenging anie private end,
Of thy own part, or for thy dearest friend.

25. *Against Murther.*

MUrther, that dark, concealed, hateful sin, (bring
Crie's up to heaven, God's judgments soon to

On

On those delinquents, that his Law withstand's,
Contemn their Maker with their bloodie hands,
Like to those traitors that 'gainst King and State,
Plot's deadlie ruine, by inventing hate:
Herein the Church of *Rome* stand's stained so;
The purer blood shee seeketh to let go.
Then let this ever ring within your ears,
Blood never pardoned but with mournful tears.
Who ever heard of one that God did fear,
Consent to treason either far or near;
Haste to repentance, they that may have time,
Of that most hainous, bloodie, sinful crime.

26. *Against Slandering.*

TO Slander anie one of his good name,
Is impious, hateful, and a horrid shame.
What 'art, what 'art, think of thy former state?
If hee thy brother bee, thy sin is great.
Hate thou the sin that thou in him would'st finde;
Instruct him first, conceal thy slandering minde.
What in thy power is not to restore,
Bee sure forbear, except thou canst give more:
Who is so perfect as hee ought to bee?
Then from a slandering tongue strive to bee free.
Is't not a sin, abusive names to give
Against those people, which with God must live?
Who stand's for truth to bee a perfect man,
Shall sure bee term'd for an arch * Puritan.
And manie known against all Sects to rise,
By spite most falsly, by that name despise;
Arminious Priests, that title rightly fit's,
And the meritorious holie Jesuits.

* Round-Heads.

## 27. *Against Swearing.*

THe black-mouth'd Swearers worſ then Bedlams bee;
Blaſpheme their Maker, and yet will not ſee
God's bountie, nor the danger they are in,
If they lament not that hell's howling ſin.
And thouſands careleſs take God's Name in vain
In their diſcourſ; but ſom that hope for gain,
Swear and forſwear, ſo they their purſ may fill;
Let danger to the ſoul prove what it will.
They love not God, nor yet do heaven regard;
Slight his embaſſage, and that great reward.
Can thoſe men think Chriſt bleſſedly to ſee,
That call on God that damned they may bee.
Even like ſom *Scotch*-men without all controll,
In their diſcourſ, crie *Devil of my ſoul.*
Art thou a Chriſtian, dar'ſt thou uſe to ſwear?
Thou art yet worſ then curſed heathens are.
If all muſt into * hell that God forget,
Then all take warning that's to ſwearing ſet.

## 28. *Against Paſsion.*

PAſſion ſtill ſtrive's 't untie the marriage knot,
To part thoſe friends that perfect love hath got;
Nay, Paſſion parteth oft ſuch friends aſunder,
As make's true wiſdom hold up hands & wonder.
Paſſion, wrath, anger, once beyond the rule,
Make man appear far worſ then horſ or mule.
When wee want patience, & God's wrath do ſee,
Is to heap vengeance top of miſerie.

---

* Pſalm 9. 17.

Patience

Patience will make God's anger ſooner ceaſ,
Then mightie Armies, though they ſtill increaſ:
Then let ſweet patience have her perfect work,
That ſeldom paſſion in us never lurk.

29. *Againſt Melancholie.*

MOping Melancholie damp's the ſenſes dear,
From ſoul's rejoicing in a godlie fear;
Striving to keep all light from the poor ſoul,
That may give comfort, and that ſin controll.
O that's the thing the tempter ſeek's to do!
To bring God's dear elected children to.
Faſt, hear, and praie, it give's that three-fold blow,
To ſcourge the devil, and to make him go.
O fail not this! and let him not deprive,
Thy ſelf of ſenſes, whil'ſt thou art alive.

30. *Againſt Deſpair.*

DEſpair from Melancholie doth ariſe,
A ſin as great as Satan can deviſe:
Thy ſoul to ruine and diſcomfort bring,
Depriving thee of joie in everie thing.
And manie ſadly by foul diſmal death,
Are ſelf deprivers of their vital breath.
Would'ſt bee delivered from a preſent ſore
To live in endleſs torments evermore?
O then awake! ſee from deſpair thou hie;
It was for ſinners made our Saviour die.

31. *Againſt Gluttonie.*

THe Glutton foul within his paunch doth put
Such ſtore of creatures in his endleſs gut;

That would refresh, reliev, and comfort give,
To manie a feeble heart, that scarce can live;
Hee never cheam's his secret sin will mount,
To bee recorded in his great account.
Ambitious pride first made man eat to sin,
Remember *Dives* when thou do'st begin.

### 32. *Against Drunkenness.*

SO tottering *Bacchus*, that with sickly soul,
Powr's in strong liquor without all controll
Of God, or King, or Laws, or friends, or health;
His humor hee must have, bid's farewel wealth.
And to bee plain, so fram'd and fitted still;
Then apt to all things that the devil will.
Som seem so civil one may safely saie,
Will leav their wits, where they may nothing paie.
The fearful Deluge God no sooner stai'd,
But man by drunk'ness, senseless over-laid.
Compulsive cups, by healths, are color'd so;
Breed's causlets quarrels, and make's God thy fo.
Examples from the Heathen wee may finde,
They were not forc't to drink but pleas their mind.

### 33. *Against immoderate taking of Tobacco.*

LO here this weed not seventie years fullknown!
But since that time, in hight, exceeding grown:
'T were idle for to write of Merchant's gain,
But what's consum'd therewith, and spent in vain.
Som seem to griev, and to their friend's declare,
They are bewitch't, they can it not forbear.
If Merchants would not fetch this ticeing weed:
The devil would turn Merchant then with speed.

immo-

Immoderate uſe, the vertue doth deſtroie
Of all good creatures, and doth bring annoie.

### 34. *Of Slothfulneſs.*

VVHo ſo to Slothfulnes doth give but waie,
In ſoul and ſubſtance, danger's his decaie.
All heaven's ſweet graces hee doth bid bee gon,
And hell's ragg'd garments, haſting, putteth on.
When neither minde nor bodie is implor'd,
In God's own waie, both apt to bee deſtroid.
Hopeleſs of bleſſings with the Lord above,
When wee the talent ſtrive not to improve:
The Sun may crie againſt us for his light;
For Idleneſs, and turning daie to night.
The Slothful man is good not for Himſelf,
Nor Court, nor Countrie, nor for Common-Wealth
Bleſt bee thoſe parents that do ſtrive to fit
Each childe in's calling, rightly ſuiting it.

### 35. *Againſt Luſt.*

LUſt ſtifle's Grace, and ſtriketh at the Soul;
Kick's everie virtue that would it control.
Luſt hath a maſter, that doth far ſurpaſs
The cunningſt Machiavils that ever was.
The world allure's, the fleſh doth ſtill rebel
Againſt the precious ſoul, to caſt to hell.
Som luſt for honor with ambition high;
Their honor's honor they with wings let flie.
How manie are there that like *Iudas* ſlight,
Even for ſmall things, the bleſſed Lord of Light.
O where's that father friend, or Chriſtian brother,
That luſt's not after one foul ſin or other.

### 36. *Against Vsurie.*

COm now to Vsurie that old moon-ei'd thing,
Which by som Clergie-men is still kept in;
They'l not have't Vsurie for one to receiv
So much increas, as just the Law give's leav;
Nor will they take our Saviour's meaning so,
As hee in *Luke* to his did plainly show:
Do good, and lend, look for nothing again,
And your reward shall bee full great in heaven.
If that God's Children you desire to bee?
From anie thought of gain you must bee free;
For if one groat thou tie'st one for to paie;
Or clog'st thy thoughts wth hope of gain that waie:
O Saint where art thou that from this art free!
That lend's thy money upon vsurie.
That Antichristian thought might thee confound,
If that God's mercie did not more abound.
When other pine then hee full fed doth crie,
Hee call's out still, Bring in my Vsurie,
Though hand and purs, & bags & chests have store
His heart's still emptie, and hee seek's for more:
And when hee die's, that sin may go on still,
Beeing uncorrected in his later will;
Tush, they are fools, crie som, that is no sin;
There is no State can stand where 'tis not in.
Som answer thus, Look what their coin will buie,
They safe may take, 't can bee no vsurie.
Then vsurie take, that dare to hazard so,
God's endless hate, and Soul's eternal wo.

### 37. *Against Covetousness.*

COvetousness, thou bitter bain to bliss,
And foe invective to true happiness;

Thou

Thou lai'ſt thy level at the deareſt heart,
Still grace to hinder, or to cauſ a ſmart.
Thy plaie 's good husbandrie to ſhade thy ſin;
But in the broad waie thou ſtill walkeſt in.
Is there no gameſter that will here confeſs?
Himſelf 't have ſinned, either more or leſs.
What God hath given thee dar'ſt thou hazard ſo?
To put to venture whether 't bee thine or no.
Recreate thy ſelf, but let thy conſcience tell, (well.
Truth's touch-ſtone teach thee, that thou do'ſt do
Beware thou fix not that to thy heart-root,
Which God hath placed down before thy foot.

38. *Againſt Vnthankfulneſs.*

INgratitude to God, and then to man,
Stain's thy creation cloak it how thou can;
This foul inhumane ſin make's thee much worſ,
Then that foul Serpent which the Lord did curſ.
Thanks Chriſt exſpect's, witneſs the Lepers then,
That gave him thanks, there was but one of ten.
Then thankleſs ſouls look up unto your Maker,
And prail his Name hee is the world's Creator.
Give God the glorie for his mercie ſhown
To former Ages, and now for our own;
It is a heavenlie thing to prail our God;
Who fail's therein deſerveth well the rod.
God give's the wicked all they do poſſeſs;
But thankful children God will truly bleſs.
Undervaluing mercies from a Saviour dear:
A ſin moſt hateful, that each Soul ſhould fear.

39. *Againſt Curſing.*

CUrſing, that crying, foul, ſoul-wounding ſin,
Doth neither gain, nor credit get or win:

Who

Who hath an honored friend that give's him gold
To wear, and bear, and do with what hee would;
And choisly feed him, or defend him so
From inward danger, and from forraign foe.
If that a hawk, horſ, dog, do him offend,
Should brute-like riſe againſt ſo true a friend;
And beat, and daſh him on his noble face:
Even ſo is everie curſing Gallant's lace.
Art thou a poor man, and dar'ſt but give waie
To curſ & ban, when thou ſhould'ſt watch & praie:
Then rich, and poor, and old, and young beware,
Of curſed curſing have a watchful care.

## 40. *Againſt Lying.*

THe Liar is ſo hateful in God's ſight,
As unto heaven they have no part nor right:
You are the Devil's brood our Saviour crie's,
So loathſom is a Liar in his eies.
That gain that curſed lying doth get in,
Will ſoon bee waſted, or confuſion bring.
Oh ſpeak the truth, and for the truth ſtill ſtand!
It will defend thee from the tempter's hand.

## 41. *Againſt Adulteria.*

ADulterie is a ſin pollute's the ſoul,
Defile's the bodie, and God's Laws controll.
Moſt brutiſh, beaſtly, and of God accurſt,
And amongſt men, of all ſins ſeem's the worſt.
What man by God's aſſiſtance doth deviſe?
Poſteritie to bleſs that it ſhould riſe.
All friends deceived are, parents miſtaken,
Fall ſeed is ſown and the foundation ſhaken.

The

The base-man's bastard often may bee known;
Which the fall woman's husband think's his own.
If thou desire a blessing on thy breed,
Know God doth truly love a holie seed.
Chuse not a mate that for thee is unfit.
That's one good means, that thou bee blest in it.

### 42. *Against Hypocrisie.*

HYpocrisie is a sin of that high strain,
Which lieth lurking in the minde and brain.
Most holie, zealous, all for outward action,
Inward deceitful, rotten putrefaction;
Just like a serpent, looking for to winde,
And twist her self into the holiest minde:
Make us think much, of that wee best should love;
Of hearing, praying, to our God above.
Who entertain's it none but God doth know,
'Gainst which hee hath pronounced manie a woe,
Oh let us all get weapons for to kill
This searching Serpent, lest hee have his will.

### 43. *Against Theft.*

THe Thief and Traitor stand's against the Law,
And on his head hee doth God's judgment draw;
Think's not that Satan useth him to spend
His time in Theft, and sooner com to end;
Fearing hee should his wickedness once see,
And so from him converted hee should bee.
For look when hee hath stoln the greatest pelf,
Hee's then the greatest thief unto himself.
To plunder, pillage steal from th' owner right,
Is to resist the powerful God of might.

Their

There is yet manie theevs as great as they,
That filch from other men their goods away.
Those that by cheating, seek to gain thereby,
And those who take that filthie briberie,
To make bad causses good, or good seem bad;
So gain bee got, they care not how 'tis had.
For these foul crying sins, each Christian heart
Should truly mourn, to shew his Christian part.

## 44. *Against Treacherie.*

TReasons abhorred by God's children true,
That endless comfort hope's to taste and view;
But Treacherie like a cunning lurking fiend,
Steal's in som hearts, even for a selfish end.
'Tis Christian's valor never to denie
Those sacred truth's, wee must bee saved by;
But to forswear, denie, and eke oppose (those?
The things they hold, what may bee thought of
Beware lest private ends make thee betraie
Thy neighbor, though his minde hold not thy waie

## 46. *Follie's Looking-glass.*

THere is no * God, the fool saith in his heart;
Three sorts there bee chief actors of that part.
1. The first are Sleepers, 2. next the Careless man,
3. The last presumptuous sinners, small good can
To their poor souls, finde anie true relief,
Till for their sins, their heart bee rent with grief.
1. The Sleepie sot when hee should praie or hear,
Minde's not his soul, nor yet the Lord doth fear.

*Psalm 14. 1.

2. The

2. The Careless man, the thing he best should love
Hee love's the worst, and so a fool doth prove.
3. Presumptuous men, think God is at their beck,
Presume of mercie, minde not conscience check.
Awake, bee careful, and presume no more;
Let's all seek mercie, where is mercie store.
Beg graces, and eie-salv, for th' inner man,
To purge out follie, Oh do all wee can!
(Blame not the writer for this title true.)
It is the Scripture give's the fool to you.

## 46. *Against slavish Fear.*

'Tis not a bullet from a cannon fell,
Though 't kill thy bodie, cast's thy soul to hell;
Which Christ redeemed, hee laid his bodie down,
Thee to injoie and everlasting crown.
Then fear, not death, by bullet, nor by sword,
They will transport thy soul up to the Lord.
Who love's the world, hee draw's before his sight
A foggie vail, heaven's beautie all to slight:
Bid rising world, Flesh, Satan all bee gon;
It is God's truth I truly rest upon.

## 47. *Against unjust quarrels.*

WHen that thy Maker thee commmand's to (fight,
Then march on man-like for thy quarel
Who *fight's for monie, honor, or for gain? (right,
Is meerly sinful, cursed, vile, and vain.
A single * duel is advanced high.
That reputation do not trampled lie,

* That look not to God's Caus. * By gallants.

Who

Who go's to fight when God doth bid him ſtaie,
'Tis good bee well adviſed in his waie;
So long lodg'd malice may procure thy woe,
Loſe Chriſt's ſweet favour, and bid curſed go.

48. *A common ſaying.*

THere's manie boaſt that they have ſo much (Faith
As Chriſt for them hee ſurely died hath:
And look when they ſhall turn unto their reſt,
They ſhall as ſure bee ſaved as the beſt.

49. *A heavenlie Iewel.*

THen there's a jewel if thou canſt it get,
Will make thee happie and from bondage ſet,
Get the true love, where thou true love ſhould'ſt ſhow,
And then thy happie ſtate thou ſure ſhalt know.
What can'ſt thou do gainſt God, or yet gainſt man?
Lo there's the jewel! get it if thou can. (wear
True love will purchaſe heaven, thou then ſhalt
A crown of Glorie, endleſs over there,
What would bee heaven if God could abſent bee?
No heaven without the glorious Trinitie.
Who then was burning in the pit of hell,
God's lovely preſence might the pain expel;
This grace of Love the Jewel doth excel.

*The laſt Exhortation to hate ſin.*

AS ſin's diſpleaſing in our Saviour's eies;
Let's ſtrive with ſtrictnes, loathing to deſpiſe,
And heaven deſire, becauſ wee ſtill may ſee
God in his Glorie, and from ſin bee free.

Hate

Hate ſin, Oh hate it ! had it not been for ſin ?
Hell, Devils, Death, or Torments, none had been:
Mark and remember, if that ſin bee don;
Whoſe ſhape wee bear, and image wee have on.
Great maſſie ſins, and ſuch as wee count ſmall;
Moſt true it is, Chriſt ſhed his blood for all:
No one dear drop of his was ſpent in vain;
Then ſins, though ſmall, may cauſ eternal pain.
Who know's God's will and yet preſume's to ſin;
A fearful judgment may befall on him.
Let's all bee warn'd, look where foul ſins do reign;
Tread's yet the path-way to eternal pain.
Watch and beware, death doth not alwaies com,
By ſounding trumpet, or with beating drum:
Like thief by night, not partial in his waie,
With mortal ſting hee doth the bodie ſlaie.
Som mount to honor, ſom deſcend to wo;
Thus ſin brings death, but how no man doth know:
God by his Prophet's, or his onely Son,
Speak's not of powder, bullets, nor of gun.
A death ſo cruel, that one fatal blow,
May King and Prince, with People overthrow.
A cripple coward, or a ſnottie boie,
Might *Hector* kill, or *Samſon* quite deſtroie.
God love's the truth, his enemies it do hate;
Would baniſh love, and breed us all debate;
Make us abuſe peace-bleſſings which God ſent,
And ſtir up ſtrife 'twixt King and Parliament.
Strength to a Nation, is true fear of God;
True fear once wanting, there exſpect the rod.
But here I hold my pen out of my ink.
Becauſ I may not write more what I think;
End with my praier, both for King and all,
To ſtand for truth, I to the Lord do call.

*Duties to bee obſerv'd in Praier.*

1 BEE ſure thou prai'ſt for things that lawful bee,
2. With Faith, 3. with Zeal, and eke 4. with Conſtancie:
5. Wait then with Patience, for the Lord's own time,
It will prove happie, if thou ſo incline.
Praier not ſincere, woundeth thy own ſoul;
Prevaileth nothing, nor no ſin condole.
Cold careleſs praiers, like a ſimple boie,
That ſhoot's a cock-height, may himſelf deſtroy.
Not like the piercing bullet from a gun,
May hit the mark, before the burſt do com:
So pretious praiers from a gracious heart,
Mount's up to heaven, and may take off our ſmart.

# John Barford, *his Petition to God for King, Parliament, and all his People.*

O God! thou God of truth, I praie thee hear
My ſoul's requeſt, for all that do thee fear.
There's but one truth, to wch command and bring
All thine own people, to our Soveraign King:
Let no Tolerations, Lord, long granted bee;
That hateful Errors cauſ not enmitie;
Which ſcorn God's Houſ and Miniſters do ſlight,
As if they did not teach God's Word aright;
When right convinc't, and then they will not reſt;
Take ſpeedie order they may bee ſuppreſt.
No more blinde bullets, fire, nor bloodie ſword;
Diſſentions end, but let juſt law accord.
Brute bankrupt ruffians, and blaſphemers are
All chief rejoicers, when true Chriſtians jar;
That they may plunder, pillage, drink, and whore,
And mourn when miſchief they can do no more.
Soul's murthering Jeſuits, wch God's truth betraie,
Abandon boliſh, and expel awaie.
That purblinde eies may better cleared bee,
And ſo unmask't, that the true light may ſee.
Then all great Rulers that the Sword do bear,
Correct in time, ſuch people do not ſpare.

They may prove like wilde children in their youth,
To thank their parents, teaching them the truth.
See those have right, to whom right doth belong;
Christ's blessed Rule, let bee observed strong.
Now hear good God, and settle Truth and Peace,
*Amen* I crie, *Amen* and never cease.

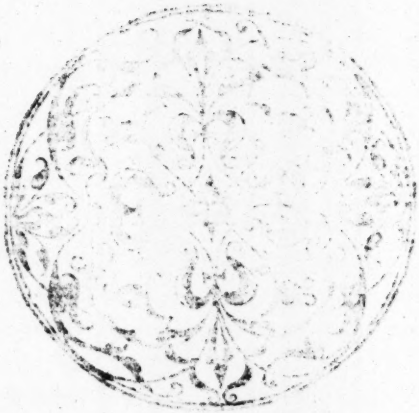
*John Barford.*

# *FINIS.*

# BRIEF MEDITATIONS Upon the Sixtieth Pſalm of *David* and the fourth Verſ.

By *John Barford.*

Printed in the Year, 1649.



# To the READER.

To meddle with much I dare not.
If worthie I were, I need not.
For to ſpeak truth, I fear not.
What envie ſaith, I heed not.

*ACcept my will, 'tis good, I do deſire;*
*For good I write, for good I do aſpire;*
*For if but one unto Gods banner turn*
*From Satan's filthie rags that painted bee:*
*And ſtand for truth, for which all men ſhould mourn;*
*That they neglected have that great dutie:*
*Then ſhall my joies bee endleſs for that one,*
*But more, if thouſands quickly that bee gon:*
*Who from an Abcidarian art can finde,*
*Or eloquence, his curious brain to pleaſ:*
*Muſt here ſurceaſ, or countercamp his minde,*
*If hee bee pleas'd to read this poor Treatiſ;*
*Where hee may finde, who jeer's and ſcorn's at truth,*
*Who from Gods colors run in age and youth.*
*Who are the leaders to the light ſo clear;*
*Who likewiſe envie God's own children dear.*
*Who, Spider-like, moſt deadly poiſon gnaw's*
*From that ſame leaf which Bee ſweet honie draw's.*
*If with the Lark, I ſoar too near the Sun;*
*To deal in * things which are too high for mee;*
*Then look, O look! how humbly down I com,*
*And pardon crave upon my bended knee.*

# To the Reader.

*Truth set my heart on work, truth gave directions;*
*Truth made mee write for truth, with true affections.*
*The Lord to Babes his truth doth oft reveal,*
*That from high minded Doctors may conceal.*
*God's aid I crav'd for to set forth his praiſ,*
*'Gainſt old new burniſh't* Errors in theſe daies;* Armin.
Rome's *canker'd Errors, which her cup hath fill'd,*
*That never King nor Martyr ever held.*
*If one here now with ſcornful eie this ſlight's,*
*But arm'd, reſolv'd, For over-rul'd delights*
*Will ſafely end, and comfort bring at laſt,*
*When jears and ſcorn's their due reward ſhall taſte.*
*The names I bear thou haſt alreadie read,*
*That would have all men by one truth bee lead:*
*Add none by pride ſo enviouſly to wrangle,*
*Like bells untun'd that boies do cauſ to jangle.*
*I to the Reader now a ſuiter am,*
*That firſt hee will conſider my good will;*
*With patience ſpend two hours if hee can,*
*To ſee what hee may finde, I hope no ill.*
*If ten times two thou ſpend'ſt, thou art my debter,*
*For thee I took this pains, and wiſh it better.*

*Medita-*

# *Meditations upon the 60. Psalm and the fourth Vers.*

HAving requested divers to teach of the fourth Vers in this Psalm of *David*, and could not prevail, I thought good not to let fall the Meditations that it pleased God I should gather out of the same.

In the first, second, and third Verses, the Prophet there complaineth, that *the Lord had scattered them, and cast them forth: that hee had made the land to tremble, and shewed the people heavie things.*

But in this fourth Vers, hee rejoiceth saying: *But now thou hast given a banner to them that fear thee, that it may bee displaied becaus of the truth.* Selah.

As the Lord gave a Rain-bow for an everlasting sign that the world should never b e drowned again; even so hee hath given a banner whil'st the world endure's, for all his to fight under. The Prophet *Isaiah* speaketh of this banner or ensign. *Isa.* 5. 26. and 13. 2. and 10. 12. and 99. 22. and 62. 10.

In the 74. Psalm, the Prophet saith, *Thine adversaries roar in the middest of thy congregation, and set up their banners for signs.*

Out

Out of which two places is set forth the spiritual combat betwixt God's children and the children of this world, even till the world's end.

*Thou hast given a banner to them that fear thee, that it may bee displaied becauſ of the truth.*

Firſt, wee are to conſider who hath given this banner, namely, God.

Secondly, what this banner is: the flag of the Goſpel Chriſt diſplaied *Iſa.* 11. 10.

Thirdly, to whom it is given, namely to thoſe that fear him.

Fourthly, to what end; That it may bee diſplaied.

Fifthly, for what cauſ; Becauſ of the truth.

That the truth may bee ſtood for, *Iude* 3.

For the firſt, that God hath given a banner, is here plainly proved; it is without contradiction. Secondly, what the banner is; The flag of the Goſpel: but here to *David* and his victorie.

Yet may it bee taken thus; That God will have a ſign in all his children who ſtand for the truth of the Goſpel.

For ſeeing the banner is given to thoſe that fear him; then it muſt follow, that both ſtrong, weak, aged and lame, women and children, are for this ſpiritual combat.

A banner is a ſign of ſuch a Captain's companie: So likewiſe in a great citie, a man is ſooner found where a ſign is at his door. So in an armie, you can ſcarce finde a ſouldier but by his colors, neither may hee bee from them; but not found with the enemies colors, for then Death: neither may God's ſouldier bee from his colors.

For once from God's colors, preſently with the adver-

adversarie, no not under the greatest Monarch's standard that fight's against truth, to gain honor or riches: wee must boldly stand for truth.

In our spiritual warfare for truth and salvation, everie man is not to fight his own waie, when great differences arise. God's great Vicegerent is to call a Councel of War, and make choise of faithful, wise, and valiant Commanders, to train and make fit the souldiers to so weightie a service: expecting godlie zeal, courage, faithfulness, and vigilancie, as patterns to the souldiers: but first being chosen by the King of heaven, and then to bee countenanced by the Kings of the earth.

So have wee a blessed King, God's Vicegerent: For *by Mee Kings reign*. And under him Doctors, and Ministers, Colionels and Captains to teach us. The battel is like to go well, when the Commanders are all skilful, faithful, valiant, and all of one minde. But desperately dangerous, where they are close traitors, cowards, and agree not in judgment: or so idle, as to set unskilful officers to train in their places; at least-wise so careless.

The enemies to sinceritie are so great, God's souldiers are so few; that wee may even crie with *Elisha's* servant, and saie, *Alas master, what shall wee do?* when hee saw the enemies manie, and they so few to fight against them. But wee must praie with *Elisha*, 2 *King.* 6 15, 16, 17. that wee may have *our eies opened to see* the power of God, by his heavenlie hoste readie to fight for us: as *Ionathan* and his armor-bearer; *Iosuah* with his five Kings; and divers other places: so God fight's for his children that put their trust in Him, that they need not fear the number of their enemies, not

greatness

greatnes of their persons; for if their quarrel bee God's, what should wee fear? Remember *Herod*'s great host, and God's little flock; but wee must bee sure to keep to God's rule, let us buckle on our armor, and march stoutly under our colors, for there was never more need.

Let us look to som of our Commanders, for the fight must need's bee dangerous, where anie Captains bee traitors, and the enemies best friends. They must bee all of one minde. In a temporal war there may bee peace concluded for a time; but in our spiritual war never anie peace. The enemies best friends, and so traitors, are all enemies to sinceritie, all close hypocrites, all oppolers of the truth, and of God's children.

*Object.* But som will saie, Shall a private souldier meddle with Collonels or Captains, let him bee cashiered? I answer, hee may; nay, it is his dutie, if hee can finde either traitor, or coward in the band. I speak not this of anie in particular, but such as know these things to bee in themselvs: our Captains ought to train and teach us, wee must, give them their due, and they must tarrie with us and not leav us with unworthie and unskilful officers, as too manie do; get the living, and let the flock starv, or bee taken with the wolf. All that live in anie gross sin; as, pride, drunkennes, covetousnes, envie, swearing, Sabbath-breaking, idlenes, or the like: these are not fit Captains to teach. There was never heard by anie ears, a perfect souldier, that was onely trained under anie of them; for hee that teacheth mee that I may not serv under the enemie, and assoon as hee hath taught mee will go serv him himself, is not worthie

to

to have God's colors carried in his companie. For seeing wee are commanded to *bee all of one minde*, what shall becom of som of our Commanders that differ so much in opinion from our worthie antient ones, the blessed Martyrs: wee have manie worthie ones still hold together, and som differ but a little in a poor Ceremonie, a thing of nothing pertinent, in respect of a third sort that are accounted of us, that differ from the long taught Doctrine of our Church of *England* in manie Poins of Religion, far beyond the differences of the Ceremonies, in matters of great consequence: they have been but of a late time, though too long; their father and founder was not antient: *They are certain men crept in*, Jude 4. They com so near the Pope in opinion that it were well they were all there, so from us, if God were so pleased.

As our late King *James* of blessed memorie, hath declared himself against them, by his Book written to the States General of the United Provinces of the Low Countries, against Doctor *Vorstius*, in the year, 1612. *It is* (said His Majestie) *one of the principal parts of that dutie which appertain's unto a Christian King, to protect the true Church within his own Dominions, and to extirpate Heresies, is a Maxim without all controversie; In which respect, those honorable Titles of* Custos & vindex utriusque Tabulæ: *Keeper and avenger of both the Tables of the Law. And* Nutritius Ecclesiæ, *Nursing father of the Church do rightly belong unto everie Emperor, King, and Christian Monarch.* Pag. 1.

(Which title never Arminian had yet.) And further, in the same Book, writing to his Majesties Embassador at that time, to make unto them in his

Majesties

Majesties name, of a Seditious, Heretical Preacher, and not suffer anie of them to creep into their State. *Our principal meaning was* (said His Majestie) *of Arminius, who, though himself were lately dead, yet hee had left too manie of his Disciples behinde him.* And more His Majestie said at the same time one *Bertius* a schollar of the late *Arminius,* was so shameless as to maintein in his Letter to the Archbishop, That the Doctrine conteined in his Book, was agreeable with the Doctrine of the Church of *England. Let the Church of Christ then judg* (said His Majestie) *whether it was high time for us to bestir our selvs or no, when as this gangrene had not only taken hold amongst our nearest neighbors; so as not onely the next hous was on fire, but also began to creep into the bowels of our own Kingdom.*

For before that time wee had no difference in Fundamental Points of our Religion, though som in Ceremonies. For whil'st we were striving about those gnats, the devil brought in these camels even readie to choak us. Thus differences amongst our selvs hath bred such distractions amongst manie, that they crie out, They know not what to do. Nay, even amongst good Christians, and a desperate confusion amongst manie that are weak, so that som that have been accounted strong, have shut themselvs up, and lived with bread and water refusing all societie untill they died; which otherwise might have lived with great plentie. All this and more hath diversities of opinions wrought, which the devil and our main adversaries rejoice at.

Wherefore I exhort you to bee ruled by our blessed

blessed Apostle, 1 *Cor.* 1.10. who spake by the holie Ghost, *I beseech you brethren, by the name of our Lord Iesus Christ, that you all speak one thing: And that there bee no dissention amongst you, but bee knit together in one minde and in one judgment.* Phil. 3.16.

Acts 4. 32. *The multitude of them that beleeved, were of one minde and one heart.* So shall our war bee joiful and prosperous, and make our enemies to tremble, to see us hold together in the bands of amitie.

Therefore, seeing that the Almightie God that powerful Lord hath given us a banner, let our Commanders hold together, and teach one truth.

And souldiers stand close to their colors. Thus much of the first part.

God gave this banner here thou plain mai'st see:
A souldier faithful prove thy self to bee.

*Thirdly.*

IT followeth to whom this banner is given, namely, to those that fear God.

Then it must needs follow, that none are yet God's souldiers but those that fear him, yea, and love him too; they must go alwaies together like man and wife, that may not bee parted.

But first of Fear.

Here it is plain, that strong men and lame, weak and sicklie, women and children, that fear God, are to fight under his colors.

Wee all made our Covenant with God in Baptism, manfully to fight under the banner, against sin, the world, and the devil. *Prov.* 19. 23. *The fear of the Lord leadeth to life. It is an honor and*

*excellent*

*excellent thing to fear the Lord.* Truly God's children fear him when the sun shine's, when they have most prosperitie and greatest peace. Not as worldlings do, in thunder, in wars, or famin, or the like, or fearful pestilence: but even when they receiv the greatest blessings; and as wee are to fear God truly, so must wee bee valiant to serv him against his enemies.

And if thou would'st bee truly valiant, First, *learn to put on Christ Iesus, Rom.* 13. 14. Secondly, *Get strength in the Lord, in the power of his might,* Ephes. 6. 11, 12, 13, 14, 15, 16. *Put on the whole armor of God, that yee may bee able to stand against the wiles of the devil. For wee wrestle not against flesh and blood, but against principalities, against powers, the rulers of darknes; against spiritual wickednes in high places.*

The devil fight's chiefly at the head, the holie Ghost doubles the charge again, that *wee take the whole armor of God, that wee may bee able to stand in the evil daie.*

And then beeing armed, keep true watch; for manie times weak souldiers by watchfulnes, have resisted the enemie when stronger, by carelesnes, have received the foil. The Scriptures are full of those examples; as *Iosh. ah* and *David,* &c.

When wee are thus armed, then the world, the flesh, and the devil, are at work to unarm us.

The flesh, by heat of lust to cast it off; the world, by her over-spreading sin of covetoulnes to hook it off; The Princes of this world, by pride and envie to pull it off. God cannot abide pride, no not in Kings: what? not in princely offices? Hee hate's it more then in the Clergie, they bring

God

God no honor by it; so is it likewise in Envie, if it bee gotten in the Church, they are the devil's musicians to plaie him a dance. The fear of God rest's not where envie is, especially against sincerite, they are but whited walls, meer hypocrites: and where that sin of hypocrisie reign's, they will give consent to kill, or dismember, or displace anie of God's servants that offend them. They go as far as they dare for publick shame, mere rebels to God and all goodness; for *they that strive to bee upright in his waie, they are an abomination to the wicked,* Prov. 29. 10. *But the godlie praie for their souls.*

*The wicked bend their bow, and make readie the arrow upon the string, that they may secretly shoot at them which are upright in heart,* Psal. 11. 2.

This shew's, that secret plotters of mischief against God's children would not have it seen they have no true fear of God.

*Isa.* 66. 2. *Ier.* 23. 2. *The time will com* (saith our Saviour) *that they will excommunicate you:* (What, give God's children to the devil?) Nay, *the time shall com* (saith our Saviour, John 16. 2.) *that whosoever* * *kill's you, shall think they do God good service.* I would to God that Prophesie may have no reference to our * Church, nor our Church had never been branded with that blemish. Excommunication must needs bee lawful, when the execution thereof is according to the pattern of the sacred Scriptures; *For* (saith God) *see you do all things according to the pattern.*

* As those that vow to kill all Round heads as they call them.

* There is no Church without som blemish.

As *I have heard saie* (saith the Apostle) *that there is fornication amongst you; yea, and such as hath not been heard of, that one should have his father's wife*, 1 Tim. 1. 20,

More, *If anie love not the Lord Jesus Christ, let him bee excommunicate?* 1 Cor. 16. 22. Here would bee enough to fill officers purses; but that foul and execrable manner of Excommunicating for monie, came from the whore of *Rome*, there is no warrant out of God's Word for it: for it is chiefly against the poor with us, but the Pope will excommunicate Kings. It is either against thy brother that is, or may bee: Where is the command of Christ obeied, that thou shalt forgive him seven times? Wilt thou give thy consent to give him to the devil for a little monie, as *Judas* did our Saviour? If hee bee poor, how dost thou feed or cloath him? If hee bee not yet called, how canst thou call him? If thou cast him out; it is the greatest blemish in our Church. Oh sir! there is a color for that, it is for the contempt: Then mark God's Word, *Jam* 2. 13. *There shall bee judgment merciless, to him that sheweth no mercie. Comfort you my people*, saith God, *Isa.* 40. 10.

If the fear of the Lord bee but the begining of wisdom, hee that hath not this fear, cannot continue in the battle, but quickly discover whose colors hee stand's for. Wee may not bee like Bats, to turn to the greater side; nor Jack of both sides, nor John indifferent, nor yet good, onely in good companie: but fear God truly in the inward closet, in thy heart, not to give entertainment there to lust; as to desire the presence of such a damsel, or the companie of such a drunkard, to bee merrie a while,

a while, as they call it; nor to desire thy enemie there, to bee revenged of him; nor when thou findest thy bags emptie, to wish them full of such a man's monie, though hee bee never so rich, or so wicked; or thy self poor, though godlie. Nor yet desire honor for thy own ends; for God knoweth which waie thy heart stand's affected, and what thou would'st do if thou had'st opportunitie.

*Blessed is the man that feareth alwaie.* If thou would'st beget true fear in heart, learn of the wise man, *Prov. 2. 3. 4. 5. Incline thy ear to wisdom, and applie thy heart to understanding. Crie after knowledg, seek her as silver, and search for her as hid treasure.* Then thou shalt understand the fear of the Lord. Whose word thou maiest take, and finde the knowledg of God, to fear him truly alwaie.

*True fear great joie doth bring, it makes thee bold;*
*All slavish fear to slight, thy faith to hold.*

Thus much of Fear.

WHen the fear of God, and love to God go hand in hand, that make's the true, valiant, loving, and faithful souldier of *Christ*. *Love is the fulfilling of the Law.* For what can man do against the Lord, if hee both fear and truly love him? or what against his neighbor? God's children in this have had their greatest failing.

Our Saviour Jesus Christ, in *Luke 6. 33, 34, 35.* sheweth who are blessed, pronouncing *wo to the rich, and those that are full,* that are without love and mercie: teaching rich men how to behave themselves, whom to love, and how to suffer, and to whom to lend.

For (saith hee) *if you lend to them of whom you hope to receiv, what thank shall you have?* Hee turn's to his Disciples, his children, saying, *Wherefore love yee your enemies, and do good and lend, hoping for nothing again, and your reward shall bee great, and yee shall bee the children of the highest.* An exhortation to the greatest task, for the greatest reward. What? *Love your enemies, and do good, and lend, and hope for nothing again.* Hee might well speak this to his, for none but his can do it. Wee must do good and lend to those that are enemies to us; Let God's enemies alone, hee is all sufficient. This teacheth us peace and charitie, then are wee prepared for love.

If wee must lend and look for nothing again, mee think's this should stop the mouths of Usurers though it give them no content to their minde; but look to the great condition, as much as if hee should saie, If you regard not heaven, take use. This cannot bee but a mad adventure.

*Object.* But som will saie there can stand no State without it; and som others hold opinion, that so much may bee taken as their monie will purchase to them. I answer, it is but their opinion, and no true ground for it, neither is it a safe waie; for if they must hope for nothing again, their thoughts must bee verie pure that lend. For som expound the place, that in som cases the principal is not to bee looked for by extremitie, if thy poor brother bee grown into povertie. *For they that will bee rich fall into manie temptations.*

They that will have riches without God's warrant; as by Covetousness, Usurie, and Gameing, can show little love to their brethren or neighbors,

bors, and as yet march not under the banner. For hee that determin's to go to God's colors let him bee well advised not shrink, nor go from them; but haste thither betimes in thy youth and strength to get in sooner into favor and preferment. Learn the waie to the standard; if thou beest out, ask of those that can tell thee, and never leav till thou commest there; but bee sure thou askest not him that will set thee out of thy waie.

For God deal's with us as a good father having children in forein countries, where hee hear's som suffer imprisonment, som banishment, som nakedness, som hunger, som one affliction, som another: Their loving father send's messengers to releas and reliev them with letters and directions of their waie, by such a river, by such a wood, follow my instruction, com at the time appointed, before the Sun grow low, or bee set; and whereas I hear you suffer extremitie and miserie, you shall bee sure of joie and happiness.

You will saie now, if anie of these sons will carelessly loiter, or presumptuously go out of their waie, and neglect the time appointed hee justly deserv's to live in miserie still. Even so hath God dealt with us; hee hath gon further then letters, Hee hath printed books of directions, and by such faithful messengers that ceas not, calling and crying daily teaching us the waie to heaven; saying, *To daie wee must hear his voice; before Sun set with us, whilst it is not dark, and the strong men bow themselves, and the doors shall bee shut, and fear shall bee in the waie, &c. Eccles. 12. 3 4 5.* Here hee call's the young man, though hee refuse not the old, though late. Wee oft refuse. The good

childe that truly love's his father, will bee loth to offend him in the smallest thing; but far from compelling others.

Som go carelesly and sleepily to the colors, as if they care not whether they went or no; their love is not hot, they deceiv themselvs. Which put's mee in minde of a Storie once I read of two Travellers, *That after manie passages, they came to a great and sumptuous castle, and viewing the walls and buildings, they saw a little Devil sleeping; and travelling on further, they found a poor man's hous, where they saw a monstrous raging Devil, somtimes tearing the thatch, somtimes the walls, and somtimes the windows: the one demanding of the other, why doth not the great devil go to the castle, and the little devil to the little hous; who answered, that the great devil had been at the great hous, and conquered all there alreadie, and had set the little devil to keep it; and might sleep too, but the poor man by God's unresistable grace stand's firm and keep's him at defiance.*

If this bee but a Fable the Moral may bee good; for the Lord respecteth not the persons that bee great that love him not: nor fail's the poorest that love him, and trust in him, and keep to his colors.

True love is the greatest blessing that ever God gave to man, and there was never anie perfect in love but one, which was *Christ Jesus*; who lovingly gave himself for us, which were his enemies; which tie's us all in love to give freely our lives to him again. Go to the first man that God made, who had free will, placed in *Eden*, which had both creatures and earth at his command, hee wanted love to fulfil the Law. *Jacob* likewise when

when he made a vow, *That if the Lord would bless him in his journie, hee would build an Altar.* Peter bragg'd and said, *If all men forsake thee, yet my love is so, I will not:* Which shew's, that wee are like dading children, not able to stand of our selvs; for when God take's away his hand of Grace, wee fall; then Grace is as it were rak't up in ashes, and wee fall; but of this more at large hereafter. Oh that God's children would hold together in peace and true love! for love grow's so cold in everie place, let mee tell thee, whosoever thou art, that hast not love to all God's children, examin but thy heart truly and thou canst not finde *Christ Jesus* there yet.

As manie can say, wee have so manie Sects of Religion amongst us, that there cannot bee that true love. Is it not lamentable to see our Captains at variance, that their example should teach us love. *By this shall all men know that you are my Disciples,* (saith our Saviour) *if you love one another; and by this wee know that wee are translated from death to life, if wee love the brethren.*

More, *If I speak with the tongues of men and Angels, and have not love, I am but as sounding brass or as a tinkling cymbal.* This I dare bee bold to write, that let him bee captain or souldier, comformitant or not, where there is not love, there *Jesus Christ* is not yet in that heart, but hee that translate's himself into Angel of light, hee whose name was Legion: Wee must hate the sin but not the sinner. As man and wife must not bee parted, no more must fear and love, if wee belong to God. And man cannot bee said to love wife or children truly, though hee never bee so careful for earthlie pre-

ferments, and let them go in an erroneous waie for their soils; love thy wive's soul, thy childe's soul, and thy friend's soul, thy brother's soul, or no true brother, so no true love. What? love the cabinet better then the jewel: Oh worthless love! Wee praie all together in God's houf for holiness and pureness of life, what greater hypocrise can there bee as when wee never mean it; dissemble so before God: if thou dealest but so with man, whose breath is in his nostrils; judg but thy self then what thou wilt bee accounted: Nay, when wee are out of God's houf, exclaim against them, which immediatly before thou did'st make request to God to bee one of. Wee praie alwaies that God's * will may bee don, and yet how few there bee that intend it, who are hypocrites now; Oh they neither fear God nor love him yet, nor anie of his children truly, nor is the banner given to them: yet are they bound to love God's children for their owne safetie, both of life and goods.

* Too manie leav out that petition.

*This is the condemnation, that light is com into the world, and men love darkness rather then light, becauf their deeds are evil, John* 3. 19. Saie a man that hath but one daughter, that hath two suitors, the one truly honorable, virtuous, beautiful, comly, wise, in everie part exceeding and excelling the other; abounding in riches, promising to make her a jointure of a whole kingdom, and craving nothing but love.

The other suitor, true it is, was honorable, but now is proved a traitor, and so deprived of all his glorie hee lived in; becom a bankrupt, grown most ugly and mishapen, and one that hath no truth in

him

him, nor estate to make her; meaning that when hee hath won her alwaies to afflict her, and never to give her one hour of true comfort more: and shee, beeing well informed by her father of these two suitors before hand; if shee leav the best and take the worst, deserv's utterly to bee forsaken of her loving father, and never to bee taken for his childe again: but then, when the monster can prove a contract by her, and that shee hath served him more then an apprentice-ship, oh, then shee is fain to crie out to her father, It is true, O father! but I had no power of my self; help mee dear father, for thou maiest yet help mee, help mee, or I am utterly undon and overthrown.

Thus stand's the case with most of us, *Christ Jesus* is our earnest suitor, who intreat's us by his sweet Epistles, his holie Word, his Embassadors, putting us daily in minde; yet wee refuse his kinde imbracements, his sweet societie, and to bee inheritors of the *kingdom of heaven*; to yield to the inticements of this uglie, monstrous, raging, both soul and bodie destroying suitor.

Now seeing it is so, let us speedily with the prodigal turn to our father, and fall at his feet, and never leav him until wee finde mercie; *For love commeth of God, and everie one that loveth is born of God,* 1 *John* 4. 7. The onely waie to win us to this love to God is, First, sincerely to think what wee were without Christ, the basest of all creatures: they that love not Christ let them bee a *Maranatha,* that is, most accursed. Secondly, remember what wee are, if truly in him the most happie. And thirdly, meditate what hee hath don for us, at what a high rate hee hath purchased

our

our love, by losing his life for us: this cannot but beget both love and thankfulness, without which a man is no true Christian; want's thou this love to thy heavenlie suitor.

Look down upon the earth, what God for his sake hath don for thee; beholding it in the Spring, how it is bedecked with flowers, fruit and riches, look on the pretious stones and gold, what refulgencie there is in them, which God ordained for man: Then cast thine eies up to heaven, behold the Sun, Moon, and Stars, without which thou canst not move; these drawing thee on still to a more divine Meditation of heaven, which God will give to them that truly love him. Oh then meditate of our *Saviour's Passion!* how there was no sorrow like his sorrow, witness the drops of water and blood which hee swet for us; the nails through his blessed hands and feet, his pretious blood gushing out of his side, his chusing us from so manie thousand; still caring for us, when wee cannot care for our selvs. If thy love want heat, learn to increas it of the careful woman, who findeing but a small coal of fire in the ashes, gather's little straws, small sticks, blow's softly, and findeing it to kindle, laie's on by degrees until shee hath made a strong and flaming fire. So praie for grace that thy love may increas until thou beest inflamed to thy Lord, and all his children.

So concluding this point with that of *Prov.* 8. 17. *I love them that love mee, and those that seek mee early shall finde mee.*

First, wee must consider whose words these were: the great God of heaven's who fail's not his promise.

Secondly

Secondly, the effects; If wee love God hee will love us.

Thirdly, the comfort wee shall finde; an everlasting crown in heaven: which if it were on earth, would bee mixt with miserie.

Fourthly, the fearful and dangerous condition those are in that love not God.

For if an earthlie King should make such a Proclamation, and record it under his own hand; O what hasting! what striving there would bee to com before his presence to make profession of their love, though hee could give no certaintie to them of his life nor theirs, how long they should injoie his love, not one hour: How manie thousand years hath God proclaimed this sweet sentence, and how few com into his presence to declare themselvs. Then make use of those sweet succeeding words,

*Those that seek mee early shall finde mee.*
*And ceas not to seek him whil'st thou hast time and opportunitie,*
*And beg this Grace of Love, for it cannot bee bought with monie;*

Which God truly shewed to us in sending his Son to redeem us, otherwise a lost people: then mourn that wee have neglected this heavenlie search so long.

*This gracions jewel let us high esteem,*
*God's endless love, for Christ did us redeem:*
*Who love's God's truth, and sin doth truly hate;*
*Of heaven's true joie shall sure participate.*
*Compare true love unto a chain of gold,*
*That link's God's children fast true love to hold.*

*The fourth Part.*

THe banner is given that it may bee displaied.

In everie Temporal War, when the battle is ended the colors may bee roll'd up; and likewise when the souldiers bee not in arms.

But in this Spiritual battle alwaies displaied, and the warriours still in arms and readiness.

First, wee are to consider the *time prefixed*; They must bee displaied alwaies: even as long as the enemie opposeth, till the end of the world.

Secondly, *the parties that must fight*, are all God's children.

Thirdly, *against whom*; against the world, the flesh, and the devil.

Fourthly *at what time*; at all times but chieflie when the enemie is most stirring, which is when God command's most holiness on the Lords daie.

For the first, the banner must bee displaied night and daie, and indevour to bee best at last, whil'st wee have life; for hee that giveth over in the middest of the battle, or dare not draw his sword must needs bee cashiered.

But if anie bee seen to put forth his match on purpose, hee must have Martial Law bee shot as a traitor; still the banner must bee displaied, and souldiers keep close, seeing it concern's your everlasting reputation and honor, or endless horror.

Secondly, it followeth, that all God's children must fight this battle; even all that look for salvation.

Wee must not then have Wars amongst our selvs; no rowt, no bitter contentions, for that make's

make's the enemie not onely bold, but likewise joiful.

Under our blessed General, wee have manie brave, stout, and valiant, both Collonels and Captains, to lead us on and direct us.

And som tender-hearted Captains which (with grief bee it spoken) conform not, which fight as stout as the best, and manie of their souldiers too; and yet shamefully, and ignominiously, and falsly nicknamed and hated of manie, as if they were of the contrarie armie, by the name of * *Puritans*: They know not what they saie, or will not saie what they know; for a *Puritan* had his name from *Novatus*, as I have heard taught: That about two hundred years after our Saviour Jesus Christ his Passion, there arose one *Novatus*, who beeing an ambitious man, to the intent that hee might lead a partie, broached a new opinion to this purpose.

But now cal'd Roundheads.

*That Christians baptized into Christ, if through infirmitie, in time of persecution, they fall awaie and denie the Faith, though afterwards they may seem to do all that concern's repentance, or conversion, or confession, they can have no pardon of sin, no repentance, no salvation.*

The which Doctrine, beeing in a general Synod, by the Orthodox Divines disavowed, *Novatus* and his followers separated themselvs, and called themselvs through pride and insolencie, *Cathari*, that is, *Puritans*. They boasted that they were more holie then all other men, and did glorie in the merits of their works.

The Doctrine of this *Cathari* or *Puritans*, saith *Austen*, was,

First,

First, they denied repentance and pardon of sins to Christians that fell into sin through infirmitie.

Secondly, they admit not of second Marriages, detesting them as Adulterie. It is true, that the professors of the Gospel have, in all ages, had bynames, and slanderous calumnies imposed upon them: as they have been called, *Albingenses, Waldenses, Berengarians, Arnolists, Tossepines*: and even in *England* in old time, *Lollards*, and *Puritans*.

You may see the difference between the old *Puritans* which were so indeed, and those that are nicknamed in these daies.

First, they named themselvs so, for a difference between themselvs and others orthodox: Wee are nicknamed so.

Secondly they called themselvs so through pride of their own pietie: Wee not so, but hate the name.

Thirdly they denied pardon of sin and repentance to them that fell through infirmitie; they denied second Marriages: So do not wee.

Fourthly, they gloried in their own merits of works; So do not wee.

Fifthly, they separated themselvs from other Orthodox Christians; So do not wee.

Sixthly, they were condemned by Orthodox Fathers as Hereticks; So are not wee.

Seventhly, som of them repented and returned again to the Church of God; Wee go not out from the Church of God.

Thus you see the differences, how near they com together.

The one condemned as Hereticks; the other differs in nothing but in a poor Ceremonie, as wee

our

our selvs call it. This I have heard taught by brave and conformable Captains of happie memorie.

But the name of *Round-heads* proceeded neither from wit, grace, or godlines, and so not worth the answer; but, as it is reported from a condemned Jesuit.

A Long-head is like an Ass; a Logger-head is term'd a Fool; but sure they are the wisest heads that stand f truth.

Thirdly, wee are to fight against the world, the flesh, and the devil; but not against God's faithful souldiers, though they differ in a small thing.

For (good Readers) if you observ, you will finde the devil's tract in this, as easily as to see a man's nose on his face; for first hee labor's to bring us out of love with them that conform not, by that false name of *Puritans*; and then when those are shut out, to pick som quarrel against the most faithful, as to term them Puritanical preachers; for our Saviour saith, *There will bee differences amongst you*, (speaking to his own) *even till the world's end*; But not in manie points of Religion: for they are not of us that agree not with us in truth; especially those that refuse to hear and withdraw themsels from their ordinances.

You see who wee are to make war against; this is no easie fight, though som Papists have reported that the Protestant Religion, (as they call it) is the easiest Religion.

It may bee true, in a lazie licentious time-server, but not for a careful, vigilant, and true souldier of Christ. It is a hard task to mortifie the flesh with the

the vain allurements of the world, and to endevour to resist the inticements of the devil, as not to bee over-ruled by them; this will not bee found easie. Herein let us imitate the good warriour that keeps a Castle, wee must look to the breaches for letting in the enemie, and when wee finde a breach weak and failing, presently do all wee can to strengthen it: whosoever undertake's this task will not finde it so easie a thing, though the joie it bring's will make al seem easie.

Now fourthly follow's the *time*; at all times; but chiefly when the enemie stir's most; on the Lord's-daie.

Wee must have our armor readie all the six daies, and watchful; but *six daies shalt thou labor*, and keep to thy Christian calling, but alwaies in Christ close to the banner: *but the seventh daie remember to keep it holie*, that thou must labor onely for thy soul. The seventh daie is alwaies the hottest skirmish; for if wee call to minde the manie places in the sacred Scriptures, wherein wee are warned by God's fearful threatnings to sanctifie this daie and keep it holie; to get heavenlie wisdome, to pitch all our thoughts and actions, to glorifie him, which ought to bee our chiefest care, which most are most careless in: Wee do not that which wee may do, but far from doing that which God command's, wee abuse the common graces which God give's us; wee labor not to improve our talent but make our legs lame to go to God's houf; our ears deaf to hear his word; our hearts otherwise affected; our eies blinde to see his word. Thus making our members rebels against our soul, and bring that woful sentence upon us; as

*Cursed*

*Cursed is hee that doth the work of the Lord negligently*: so denying the waie to heaven, refusing God's chief blessings, then our deserving is hell and damnation. For hee that is wearie of Christian duties on the Lord's daie, and likewise daily duties constantly to bee performed in everie daie of the week must needs bee unfit for heaven where there is nothing but praising God.

Wee have manie brave out-side men that daie, for an hour in a daie, or an hour in a moneth, that seem to put on the *breast-plate of righteousness*, and with the *sword of the spirit*, cut sin to pieces; but when the hour is ended, there they leav the armor, sheath the sword, and roll the colors in the pulpit; and but for the out-side, shall not bee known to bee either Captains or Souldiers: nay, they will for that hour so rowse up and awake sluggards, that the fore-named little devil is fain to call the great *Beelzebub*, and tell him, if hee com not himself, his kingdom will bee thrown down, the field will bee lost: *Beelzebub* answer's, Thou sillie weakling canst thou perceiv nothing? these out-side men are my best friends, and do mee most service; let them alone one hour, they will bee for mee twentie. Mark but when a great man invite's one of them home on a Sabbath-daie to dine with him, where swearing, drinking, and beastlie talking is, what will hee saie then? doest thou hear him speak one word against mee then? no, hee will either join in outward action or in silence, and base cowardlie, and fight manfully under my colors all the week after. What? dost thou not know yet that a forreign politick Prince hath his best friends in his adversaries Court and Counsel: nay there

 are

are too manie Captains and Souldiers that do in a manner make their Apologie to the Devil, and saie, Though wee may not for the *King's Law serv you in the daie, yet you had our hearts, for now at night wee com to offer our free service. How can a souldier fight manfully when hee see's his Captain fight six daies with the Enemie, for one with his General; is not this pettie treason? Can the poor souldier think hee meaneth as hee taught him? It cannot bee true, think's hee, for then hee would never do so himself; what care and true love can hee have to my soul that hath so little to his own. Souldiers are too apt to follow their Leaders in evil, such a master, commonly such a man. Thus wee see that upon the Lord's-daie is the hottest assaults both by the Devil and his followers.

* Nay the King of Kings Law.

The conscionable keeping of the Sabbath (saith Doctor *Bailie* in his *Practice of Pietie*) *is the mother of Religion and good Discipline in the Church. Take away the Sabbath, and let men serv God as they list, and what will becom of Religion?* Pag. 403.

*For none a less careful in keeping the Lord's daie then those which are most superstitious observers of men's holie-daies.* Pag 428.

*What God hath perpetualy sanctified let no man ever presume to make common or profane.*

The corruption of our nature is found in the manifest opposition of wicked men; and the secret unwillingness of the godlie, sincerely to keep the Sabbath, sufficiently sheweth the Commandement to bee Moral. These words are worthie to bee written in Letters of gold; for one blessed man's opinion on God's side should swaie more then

never

never so manie against him. Holie *Elijah*, though a Prophet, said, Hee was left * alone to worship God aright: yet God said to this holie Prophet, hee had yet reserved seven thousand that had not bowed the knee to *Baal*; but what was seven thousand amongst so manie millions of miscreants? though som great Doctors, they were never the holier in those daies for beeing Doctors. Labor to be good before thou beest great; for I saie if there were no more onely but that book called the *Practice of Pietie*, which is approved of by our Church, it were, I saie, a safer waie to hold to that Doctrine therein conteined, then to give ear to som late Writers, though * Doctors.

* Hee thought all had been slain but himself.

* As to Dr. Pocklington.

*For* (saith that worthie Author) *the Church of Rome commit's gross Idolatrie, in taking upon her to ordain Sabbaths, which belong's onely to the Lord of the Sabbath:*

*And in dedicating those holie daies to the honor of the creatures:*

*And in tying to those daies God's worship: as, Praier, Fasting, and Merit:*

*And in exacting, on those daies of men's invention, a greater measure of Solemnitie and Sanctification, then upon the Lord's-daie which God command's.* Page 429.

I speak not this to cast down the wonderful works of God that must bee kept in perpetual memorie.

It is remarkable in the sacred Scriptures, That God never commanded anie thing which was against the Law, but hee came himself to appoint it, who was the Law maker: as to have *Abraham* to

ſacrifice his ſon, againſt the ſixth Commandement. And likewiſe the children of Iſrael to rob the Egyptians, a breach of the ſeventh Commandement; which otherwiſe had not onely been an abomination, but death: but beeing commanded by the Law maker, had been death eternal to have denied.

And more, our bleſſed Saviour beeing God, had given commandement unto the Apoſtles whom hee had choſen, *Acts* 1. 3. to whom hee had preſented himſelf alive after hee had ſuffered.

By manie infallible tokens, beeing ſeen of them by the ſpace of fortie daies, *Acts* 1. 3. and ſpeaking of thoſe things which appertain to the kingdom of God, even of all things. They, beeing directed by him; altered not the Commandement but the daie from the Jewiſh Sabbath to the firſt daie: which daie is renowned by our Saviour's Reſurrection, which is the Queen of daies; *In which * death is overcom, and life ſpring's up in glorie in Chriſt*, which can no waie nullifie the Moralitie of it; for it was ſtill God's proper act.

Dr. Bailie.

* *Moſes* commanded the Law to bee put into the Ark, that it might bee there for a witneſs againſt them; for ſaid hee, *I know your Rebellion; behold, I beeing yet alive; yee are rebellious againſt the Lord; how muchmore then after my death?* Might not this great Prophet prophesie of theſe times, againſt thoſe people that labor to make that Commandement (which the Lord put a *memento* too more then the reſt of the Commandements) Ceremonial.

* The Commandement is of 2686 years ſtanding.

The

The Ceremonial Law was injoined to the *Jews* onely, but the Commandement of the Sabbath injoined as well to the *Gentiles*. Christ took the Curs of the Law from his redeemed, and God sanctified the Sabbath.

*Paul* saith, *The Law is spiritual, but I am carnal.* They then must needs be carnal that speak against the Moralitie of this Commandement, so then, it must needs agree with the flesh. The Church expound's it in the margent, *Of thine infidelitie*: when thou shalt turn away from the Doctrine contained therein, which is now verified by som.

Moreover, (saith Dr. *Bailie*) *The Church by an universal consent, even since the Apostle's time, hath still held the Commandement of the Sabbath Moral, and a perpetual Law of God; and the keeping of it upon the first daie of the week, to bee the institution of Christ and his Apostles.*

Moreover, it hath been the Law of our Church, as in the old Book of *Common Praier, Incline our hearts to keep this Law.* And our Saviour saith, *I and my Father are one. If you love mee keep my Commandements, John* 14. 15, 21. twice repeating those words.

Moreover, it was the order of our Church to have Evening Praier on Saturdaie, to prepare us for the holie Sabbath, that wee might bee fresh to go about that heavenlie work for our souls; for it will bee a great comfort to thy soul when thou art to depart this life, to think that thou hast striven against thy flesh to finde out the waie to heaven; which wicked men and malefactors have lamentably cried out of their great abusing and wicked spending of God's holie Sabath: so let everie one

that loveth the Lord Christ keep holie the Lord's daie: for, saith the *holie Ghost*, *Cursed is everie one that continueth not in all things that are written in the book of the Law to do them*: not to do his best endevour, and to flee to Christ for help. For the Commandements are holie, and just, and good; and it must needs bee a safe waie and most blessed so to hold, which the opposers will one daie finde.

*The seventh daie is the Sabbath of the Lord thy God*; this should make men take heed of intrenching against God that daie, if thou wilt have him to bee the Lord thy God, then endevour to keep his daie holie.

For if another keep his daie holie and thou dost not; What is that to thee?

If another clothe the naked and feed the hungrie, and thou dost not; What is that to thee?

If another love all God's children and thou loveſt but som of them; What is that to thee?

And whereas God hath promised to bee our God, and wee shall bee his people.

If another bee one of God's children and thou finde thou art not; What is that to thee?

If another laie up treasures for his soul that daie, and thou increas thy miserie; What will becom of thee?

Oh bee intreated for thy self for the breach of the Commandements! God threatned *to kindle a fire in Jerusalem, and it should devour the palaces, Jer.* 17. 27. If hee bee the Lord thy God, suffer him, or earnestly desire hee may rule over thy affections; and not saie, *Wee will not have him rule over us*: let his messengers saie what they will, wee will do what wee list.

But

But if thou wilt not have him rule over thee, *Rejoice O young man in thy youth! and let thine heart chear thee, and walk in the sight of thy own eies; but know for all these things that God will bring thee to judgment, Eccles. 11. 9. To daie if you will hear my voice harden not your hearts.*

They that refuse to hear God's Word when they may, harden their own hearts when they use no means to get Grace.

Not a part of the daie, but all the daie; *Com unto mee all that are wearie and heavie laden, and I will eas you:* Wee must bee wearie of sinning, but never wearie of comming to Christ, to attend upon the means of Grace. It is a rebellious thing not to com when our Saviour call's, for if a father * call his childe, if hee run from him, and regard him not, hee will certainly bee more offended. *Becaus I have called and yee refused; I have stretched out my hand and none would regard; I will also laugh at your destruction, and mock when your fear cummeth. Then yee shall call upon mee but I will not answer; they shall seek mee early but they shall not finde mee, for they hated knowledg, &c. Prov. 1, 24, 26, 28, 29.*

*The Reason

There is no bodie that hath a burden on his back that will ruine him, if hee bee not sensless, but hee will hasten to bee delivered of it.

So when our sins seem to sink us into the pit, and wee bee wearie of them, and com when Christ call's and faint not, hee will eas us.

*Object.* But on the Sabbath daie, manie that are called *Puritans* will not keep their Parish Church; for that I cannot excuse, if they teach them in deed.

Manie good husbands when they have tilled and manured their land and made it readie for seed, will change their seed for the better, especially if their own bee light; but if they have little or none, they must needs fetch more, or elſ their land will quickly grow weedie: so the hungrie soul must have food though it cost monie.

The Lord sent his crier *Esay*, saying, *Ho, everie one that thirsteth com to the water*; and manie obeie the flesh and the devil and sit at home: *And yee that have no monie, com yee, buie wine and milk without monie*, or monie worth: what is this water but the Word of God? how can the poor man buie it that hath no monie, but by his labor? so there is wine for the able man and milk for the poor and weak; who can finde milk in an emptie houſ, wine in a bottomless vessel? and calling again, *Harken diligently unto mee, eat that which is good, and let your souls delight in fatness.*

Wee must not neglect our service to God when hee call's, God would have us look for good food that may feed our souls; hee would not have our bodies pamper'd and our souls pin'd; how can hee feed that hath but drie commons and want's the water of life, or one to unfold the mysteries of salvation, which otherwise may but bee a dead letter. This may confute those that think they cannot err, they are led by the Spirit.

The great lord Treasurer must needs have a *Philip*; here you see all are call'd that hunger and thirst, though never so little; nay, they are not excluded that thirst not, though not yet called. That none may despair, look further, *Who is amongst you that feareth the Lord? let him hear the voice of his servant:*

*servant*: they that fear God never so little are commanded to this dutie.

Psal. 107. 5, 10. *Hee that walketh in darknes, and hath no light, let him trust in the name of the Lord, and staie upon his God, Isa. 50. 10.*

Oh what comfort is this to the most distressed that can but wait upon God.

God commanded *Ezekiel*, Chap. 46. 2. that the Church door should bee shut the six working daies, but it should bee open the Sabbath all the daie, and not shut till evening: sure this signified som extraordinarie worship of God that daie above other holie-daies; certainly the doors were not to stand open but for som great end. *Acts* 28. 23.

*How dreadful is this place* (said *Jacob*) *this is no other but the hous of God, this is the gate of heaven, Gen.* 28. 17. If the * hous of God bee the gate of heaven to let us in there; then the houses of iniquitie are the high waie to hell.

* This may confute the jeerers of God's hous.

What would *David* have been call'd if hee had lived in these daies? *Who had gon with a multitude and led them into the hous of God with the voice of singing? &c. Psalm* 42. 2. But they that will follow the command of God by *Isaiah*, would bee termed *Arch Puritans*.

Isa. 58. 13, 14. *If thou turn away thy foot from the Sabbath from doing thy pleasure on my holie daie, and call the Sabbath the holie of the Lord, honorable, and shalt honor him, not doing thine own waies, nen finding thy own pleasure, nor speaking thine own words, then shalt thou delight thy self in the Lord.*

*From Sabbath to Sabbath shall all flesh worship before mee.*

But

But to whom did the Prophet speak these words? to the Jews onely? or from whom did hee speak, was it not from the Lord?

The Lord made not this Covenant with our Fathers onely, but with us; even with us all here alive this daie, *Deut.* 5.3. *Psalm* 105. 8,9,10.

So it is plain, that God the Father spake all these words of the Law, *Exod.* 20. 1. God the Son came not to destroie the Law but to fulfil it. For said Hee, *Till heaven and earth pass, one jot or title shall in no wise pass*, Mat. 5. 17, 18, 19. God the holie Ghost, *laie's a curse upon everie one that continueth not in all things which are written in the book of the Law to do them*, Gal. 3. 10. To endevour to his utmost to do them: so Christ fulfil's all for us if wee do our best.

Som, wee have, hold this fourth Commandement to bee Ceremonial, but most blessed men Moral.

Som approve of recreations, som not: Godlie recreations must needs bee lawful, but recreations which the flesh desire's cannot bee: They that can leap and dance, and sing, and still praise God, must needs bee lawful, but if our righteousness bee as a *menstruous cloth*, what then? *See that you do all things according to the pattern*, *Heb.* 8. 5. Dance like *David*, sing like *David*, leap over the wall like *David*; but take heed of giving waie to lust like *David*: For the most part Recreations and Sanctifications are too contraries, wee may allow our selvs nothing, if before wee do it, wee know wee shall sin in it; neither eat or drink to sin; it is the best waie to hold the safe waie, for seeing our righteousness is as rags, our reading, hearing, and our

praying,

praying, wee must needs bee careful when wee Praie.

Thus wee see the differences in all ages; keep still to the sase waie; none are commanded to use them; wee all praie for *Holiness, without which none can see the Lord.* Yet manie contemn the means, and will saie they hope to bee saved even as well as those that run after Sermons, and yet keep with *Sir John* their Parish Priest at home. These are like the sots that sit by the fire side, and crie for hunger, and will not rise to the table to fetch it: or like a slothful man in a room, having nothing there but weak and little food, and is invited to the next houf to strong and strengthening meat. So there bee manie that will frequent often God's Houf, as long as they dwell near, so long as it may bee neither painful nor chargeable; but if the means bee removed further, they will not stir one foot. This I saie again, that let a man conform to all that is required, if hee but abstain from drinking and ungodlie companie, and set himself to fear God, and but endevour so to keep the Lord's-daie, as hee commandeth, hee shall bee acounted a *Puritan* or *Roundhead*; but if hee chance to fail in his profession of a Christian, and commit anie known sin, and will go on still in wickedness, then hee go's currant for an *Hypocrite*.

*But against whom do you sport your selus? &c.* Isa. 57. 4, 20. *The wicked are like the raging sea that cast's up dirt.* but for all this, God's souldiers must not bee ashamed of their colors.

Our Saviour praied for his enemies that crucified him, for they knew not what they did; so must his

his redeemed do, they must praie for the conversion of the opposers of the Truth if they belong to God, for they know not what they do; it is the honor of the Church. I personate none, but all those that know in their hearts that they love not all God's children; that love to profane the Sabbath; that know they live in envie; that resolv to daie to give meetings to morrow, till they have drunk wit out of their heads, and grace out of their hearts, and health out of their bodies; that resolv to go on in wickedness still, and exclaim against those that labor to make conscience of their waies, and rank them amongst reprobates and hereticks, and plot how to mischief them.

*But such were som of you, but you are washed, but you are healed.* I am sure such an one was I, and still too unworthie; (for I was forward in profaneness, and sorrie when the Minister staied us so long on the Sabbath-daie about God's service, and glad when all was ended, and have so wearied my self with vain and profane sports, even on the Lord's-daie, that I had not been able in five daies to use exercise again: nay, which was worst, when my self and my associates have been advised by those that feared God, to leav off those sports, wee have set them at defiance, and refused their good counsel.)

Therefore, *I had rather go to the hous of mourning*, to have my sins taken off by true repentance, *then to the hous of mirth*, to have more laid on, seeing they are too heavie for mee alreadie, *Psalm* 38. 4. Nay, where as God appoint's mee six daies for worldly occasions, I had rather have but five, then presumptuously to take half an

hour

hour of the seventh. Thus seeing Christ hath promised to disburden the penitent sinners, and that hee never refused to heal anie that truly and heartily sought unto him for their bodilie cure, either lepers, or the like; surely, no more will hee denie us, if wee seek to have our souls cleansed from that foul taint and stain of hateful sin, hee will not fail us; if wee die to sin, and truly and earnestly endevour to live to righteousness.

But to those that saie, I shall have peace, although I walk according to the stubbornness of my own heart, thus adding drunkenness to thirst.

The Lord will not bee merciful unto him, *but then the wrath of the Lord and his jealousie shall smoak against that man, and everie curs that is written in this book shall light upon him, and the Lord shall put out his name from under heaven*, Deut. 29. 19, 20.

*Becaus yee have said, wee have made a Covenant with death and with hell*, Isa. 28. 15.

Thus wee see what a fearful thing it is to flee from God's colors, and know wee sin, and will purposely go on a little longer.

Thus much of the fourth part, that the colors must bee displaied, and when.

*Displaie God's colors both with heart and hand,*
*Wich vow thou mad'st, though by an infants band.*

*The fifth and last part, containing five branches.*

*THe banner is given becaus of the truth.*

Truth hath ever been the onely caus of this long contention and spiritual War, 2 Pet. 1. 12. Jude 4.

In

In the first place, wee must consider what Truth is.

God's Word written in the sacred Scriptures

In the second, who hath ever up-held it under God, and stood for it? His true Vicegerents, his Prophets, his Martyrs, and Ministers.

And who hath withstood it? namely God's enemies.

And lastly, who are to follow them in their Doctrine and good example?

All that expect salvation; God's souldiers, his sheep.

First of the opposers; his enemies, the deniers of his truth, the opposers of his truth, and enemies of his truth, which the Devil hath ever stirred up, hath been the caus that manie millions of thousands have lost their lives, som compulsively as souldiers, som voluntarily, as blessed Martyrs.

This antient spiritual combat first began in *Eden*, and never must end till the world end's. For no sooner had God given the first Commandement to *Adam* that hee should not eat of the forbiden fruit; For *in the daie that thou eatest thereof, thou shalt surely die*: but presently said the Devil to the woman, *Yee shall not surely die*, until man by woful experience was banished the Garden. When God made the Commandements, written with the finger of God miraculously, which were Holie, Just, and True; then the Devil must bee stirring against truth, making the People and Priest to commit Idolatrie, to make a golden Calf, (from which ground may coin the Pope's Bulls) but let them know that presume to serv God otherwise then his Word allow's, are of a beastly generation,

though

though never so gilded; for when they were about their Idolatrous works, *Moses* cried out they were naked.

Nothing can hide our nakedness but God's truth; Christ's garment; the costliest cope in *Rome* cannot hide the nakedness of sin, though worn by a Friar: Thus you see the Commandements have been opposed by the Flesh and the Devil.

Seeking still to prevent the end of our creation, to stand for truth *Ride upon the word of truth, Psalm* 45. 4. bee carried with it, bee supported by it, stand for it, die for it.

Isa. 26. 2. *Open the gates that the righteous nation, which keep's the truth, may enter. For* (saith God) *surely they are my people, children that will not lie.* As they that have least grace care least for it; so those that have least truth stand most against it. The greatest enemies to truth and the sinceritie of it, are in the greatest places, and with the greatest persons; the Devil presumed to com into the presence of God, nay, and somtimes seem's to stand for truth, as *Pilate* did for our Saviour Jesus Christ; till opportunitie gave leav, then give the sentence against truth, and would fain shut truth both out of Court and Courts, yea, and out of Countrie too. Seeing it is so, how valiant should both captain and souldiers bee?

God's Word is this truth which everie true warriour must stand for, which the enemies labor so much to denie and oppose; which wee (blessed bee God) have happily injoied amongst us, truly maintained, and couragiously stood for, which God ever still continue, that no man ought to

with-

withstand; wee must bee all of one minde for truth, 2 *Cor.* 13. 8.

*Object.* But mee think's I hear som turbulent Romanist questioning mee, how I know the scriptures to bee truth, and why I should despise their man's invented Religion so.

To him or them, I answer.

The long and safe continuance of them by the hand of God, the manie oppofers, the sweet concordance of the Scriptures, the malice they shew to the Scriptures, the heavenlie effects wrought by them in God's children, the terrors to the wicked, which they that question shall bee sure to finde if they repent not. and so much what Truth is.

*The second Branch, Of the upholders of Truth.*

AS wee have, so there hath been ever som good Kings, when not heavenly, faithful, and true Prophets, and blessed Martyrs; * Kings against Prophets, and Prophets against Kings, and all for truth.

Ahab against Micah.

There is but one waie to heaven, not so manie as there are Religions: there is but one truth, there is but the Lord's warriours and the Devils: wee have had more then seventie years by past, the Lord's three Vicegerents; truth mainteined and truly stood for, and truly fought for; blessed bee our good God who ruleth their hearts: but now our peace is broken.

Oh! but will som saie, What have you to do with truth? you are no Captain, you are but a common Souldier, you have no calling to it: To them

Ianswer,

I answer, Read and see; examine, see what thou canst finde mee; If thou getteſt goods, thank God the author of it. *Trie the Spirits*; it is not the name and out-ſide of a Captain that make's him one, neither of the Souldier. The Schollar muſt repeat what hath been taught him; the Steward muſt give up his account; if it bee true, hee need not care who ſee's it: hee that hath been a Souldier more then five apprentiſhips, if hee cannot lead on a looſ wing, or bee able a little to train in his Leaders abſence, hee hath been negligent; but if hee know's not the quarrel, the truth of it, hee is but a fool; (hee muſt not bee like the ſleepie Jurier that cried, hang ſix and ſave ſix.) As wee may not hide our talent, though it bee but poor; hee that love's the truth will ſtand to it, fall back, fall edg.

When the enemie by his inſtruments ſtirreth up ſom to denie part of the Truth; as the *Papiſts*, *Browniſts*, and *Arminians*; yea, and manie Sects, as *Anabaptiſts* and others: one denie's the truth of Repentance, another the Sabbath, another Government, and yet all ſeem to ſtand for it; and ſom by bloodie crueltie, by ſpite and envie. The *Papiſt* (in a murtherous waie) call's us Hereticks, and ſeek's for blood got in a Chriſtian waie; The *Browniſt* call's us traitors to Chriſt; and the ſpiteful *Arminian* by cunning and crueltie put's good men or Minſters to ſilence: Theſe ſeek not truth in a loving waie; is it not time for the Lord's children to buckle on their armor, and keep true watch?

Theſe times will trie our Captain's what ſpirit they are of; mee thin'ks their hearts ſhould burn

as *David's* did; stand for truth, burn for truth, die for truth, or for nothing: yea but if a man speak against som *Athans* hee shall bee accused for a malignant, and not know the accuser.

Wee do not read often of manie; as when *Daniel* stood for truth, who sided with him? but a few.

Amongst manie thousand thousands wee have but a few, yet God hath reserved those that are able to resist all opposers, and yet conform too. Those that are able to teach the truth, and follow it both in life and conversation with true love to all God's children, and envie not the persons of their enemies, but their errors, and praie heartilie for their conversion; these are the true leaders on, they are like the *sweet singers of Israel, that will tell Judah of her sins, and Israel of her transgressions:* They are not like the flattering Surgeon that will make you beleev that hee can heal a sore with a plaster, that must needs bee lanched to the bottom. These may bee compared to the skilful musicians that can plaie anie lesson that is laid before them; this excellent consort truly understand's all the lessons in God's book truly. Muster up the Pope's Captains and ask them how they plaie these Lessons following,

* *Touch not mine Annointed, and do my Prophets no harm.*

* The first Lesson conteining sixteen short Arguments.

Murther the Annointed of the Lord; I hold him an Heretick, saith the Pope, and I will pardon thee, I sit in *Peter's* chair and cannot err.

Secondly, *But, saith the Lord, I am bee, and there is none that can deliver out of my hand; I will work*

*and*

*and who shall let it*, Isa. 43. 13. Saith the Pope, I will let it, and I will pardon sins for manie years. admit it should bee granted to the Pope and his Priests, that they had a commission to forgive sins, yet they could not forgive all sins, *Isa.* 44. 3. For saie * two com to his Holiness for Bulls, the one a true, broken, and contrite hearted sinner; the other seeming so, but indeed a meer hypocrite; one that hath borrowed the Crocodile's tears; and both suitors for Pardons; they appearing both alike to his Holiness, who knoweth not the heart, hee give's his Bulls to both and they depart; the hypocrite look's into his purs, hee finde's that lighter but his sins full as heavie as before; then looking to his Bull that is turned into a cow worth nothing, may not this man go to the Pope for his monie think you? for the deceiver hath cozened the hypocrite: before Christ there was none could pardon sins; Ministers are but the declarers of God's will to the true penitent sinner, for the debt is the Lord's, *Luke* 6. 21, 22, 23.

* More they are curst that trust in man.

Thirdly, you may read in *Gal.* 2. that more then fifteen years after our blessed Saviour, *Peter* went not the right waie to the truth; So their Church may err.

Fourthly, was not hee a wrong man placed in *Peter's* chair, that would hear his holie brother *Rob. Turtiensis*, crie out before his face, *Fie upon Peter? &c.*

Becaus *Aristotle* could not understand the ebbing and flowing of the Sea, as it is written of him, hee threw himself into the Sea.

Just so, becaus *Lindan* with the rest understood

not the ſecret Myſteries of the ſacred Scriptures; therefore they muſt needs blaſpheme againſt God, and ſaie, that the Scripture is a ſhoo fit for anie foot; a matter of contention; a wood of theevs; a ſhop of hereticks; Imperfect; doubtful; obſcure; full of perplexities; and a noſe of wax, that may bee drawn backward or forward: And manie blaſphemous words more, not fit to bee written by anie Chriſtian, as that worthie Knight Sir *Hum. Linde* prove's in his Book called *Via tuta*, Page 289. It is likewiſe ſaid, *Telenus* in his *Syntagma* tell's us of a champion of the Church of *Rome*, who ſaith, *The Church of God had been better provided for if the Scriptures had never been written*: It is evident that they never underſtood the Scriptures, nor had anie comfort by them, that durſt ſaie ſo; yet they will quote that Scripture that make's for their purpoſe: *Search the Scriptures* (ſaith our Saviour,) no ſaith the Pope.

Fifthly, if they bee curſt that curſ *Jacob*, *Gen.* 23. 22. they are curſt that curſ God's children, *Numb.* 22. 12. for they are bleſt.

Sixthly, if they bee curſed that keep back their ſwords from blood when God command's, they muſt needs bee curſed that have bloodie ſwords when God forbid's; as, *Touch not mine Annointed, and do my Prophets no harm.*

That can bee no true Chruch that allow's of private murthers.

Seventhly, if they bee curſed that *teach for truth the Doctrine of men*, *Gal.* 1. 7, 8. what will becom of the Pope and his crue which oppoſe the Scripture? wee approve of no Fathers if their works differ from God's holie Bible.

8. If

8. If they bee accursed that fulfil not the Law, *Gal* 3. 10. that man that doth not his uttermost endeyour to keep the Law with a faithful heart; then cursed must they bee, that love not all God's children, seeing *Love is the fulfilling of the Law, Rom*, 13. 10.

*Object*. But mee think's I hear som questioning how I prove love to bee the fulfilling of the Law by explanation.

*Answer*. If thou love the Lord thy God, that is, *Father, Son, and holie Ghost*, with all thy heart, truly fearing him, faithfully and carefully yielding obedience to him; if thou loveſt everie member of Christ as a part of him; nay, if thou loveſt thy enemies becaus hee so command's thee, let God alone with his enemies, take heed thou beest not in league with them, especially as they are God's enemies, then thou fulfilleſt the Law.

Then is Christ's righteousnes imputed unto thee; then are thy faults and failings covered with thy blessed Saviour's garments.

Ninthly, If one title of the Word of God may not bee altered; for saith the holie Ghost, Deut. 4. 2. *If anie man shall take away from the words of this book, Good shall take away his part out of the book of Life, Rev*. 22. 19. *Prov*. 30. 6. *Gal*. 3. 17.

*Prov*. 7. 2. What shall becom of those that * leav out a whole Commandement, and take upon them to divide another to make up the number?

* They may the better saie, they can keep them.

For the Pope hath in his Church but sixtie and six words in their Commandement, and they leav out above two hundred and fortie words as it stand's written in God's Book.

The tenth; for their meritorious works. The Prophet ſaith, *All our righteouſneſs is even as a menſtruous cloth, and as rags*: ſurely this cannot bee but a noiſom ragged waie to merit heaven by, and as a holie man ſaid, *Wee are to ask God for everie bit of bread wee eat*; and yet they think to get into heaven by good works, not regarding the words of the Apoſtle, *When wee have don all wee can, wee are unprofitable ſervants*. Miſtaking holie *Nehemiah*, when hee endevoured to do Gods will, hee ſaid, *Remember mee, O my God, for good*: hee ſaid not, God reward mee for my deſerts, for I have merited heaven.

The eleventh; *Praie for your enemies*, (ſaith our Saviour) *Bleſs, I ſaie, and curſ not, Tit.* 1. 8.

Curſ them with *Bell, Book*, and *Candle* ſaith the Pope, for I command it that am above Scriptures.

The twelfth; what ſhall I ſaie of their Doctrine of Devils, forbidding to Marrie? which God allow's; ſeeing *Marriage is honorable to all, the bed beeing undefiled*; no ſaith the Pope, Miniſters ſhall not marrie, wee do rather allow Stews to them. Still they contradict God's Word.

The thirteenth; and that abomination of praying to Saints; when none but God know's the thoughts of the heart; here they muſt needs forbid, or make nothing worth the prayers of the heart; ſo that hee that hath no tongue to ſpeak muſt think; farewel Saints, for I cannot bee ſaved.

*Ely* ſaid, 1 Sam. 2. 25. *If a man ſin againſt the Lord, who ſhall plead for him?* Certainly if ever man might have ſhamed to have com before the Lord without a Mediator, *David* might; who, notwithſtanding

withstanding the Lord's bringing him from the sheep to the Scepter, committed Adulterie and then Murther.

Yet hee knew *Abraham was ignorant of us, and Israel knew us not, Isa.63.16.* For (said hee) *Whom have I in heaven but thee? Psal. 37. 29.* Certainly if these Men Saints know us not, no Women Saints do; then vain must the Praier bee, as, *Woman, command thy Son.* As they put too much honor to the Virgin *Marie*, wee have som take too much from her: read *Luke 1. 43, 48. All generations must call her blessed:* they were then to bee condemned that termed her like a saffron-bag.

Our Saviour must bee all in all, hee call's us all to him that are wearie of their sins, that finde them a burthen to them. The Prodigal went to his father, who was readie to imbrace him: it might have been, his brother, that grumbled at his entertainment would have failed him. If a subject had a great suit to his King, and hee knew that his King had made a Proclamation, that hee might freely com to His Majestie for hee would hear him; vain were it then for him to seek a Nobleman: as if a man should kneel down to the servant in the master's presence, which was most absurd.

*Object.* But why should wee labor so in vain to those that denie the *holie Scriptures*, the fountain of all our knowledg, which our Religion is grounded upon; and theirs upon man's Invention.

*Answ.* Becaus our love is to them; they were once of us, but now they seek our blood and curs us: just as the Proud man cannot indure to hear the Doctrine of Humilitie; the Envious man of

Charitie; the Licentious man of Chastitie; the Covetous man of Liberalitie; the Profane man of Sinceritie: no more can these monsters abide the sacred written Veritie, becaus the secret will of God is not revealed unto them.

The fourteenth, now of that presumptuous sin, in picturing the Almightie God, who saith, *I am God, and there is nothing like mee, Psal.* 113. 5. *Isa.* 46. 9. And when none on earth might behold his face and live, *Exod.* 23. 20. yet they will picture him like an old man graie-headed.

It were abominable to think, much more to write of the absurdities that might follow that false interpretation.

If it were lawful (as we hold it is not) to picture our Creator, the greatest probabilitie is, hee was like to *Adam* at his first Creation, for hee was not created an old man, neither was our Saviour Jesus Christ: now becaus *Daniel* beholding the Lord in a Vision, calling him the *Ancient of daies*, and that the *hair of his head was like the purest wool*, therefore it must needs bee graie: As if hee were not *Alpha* as well as *Omega*.

For the God-head is not like gold graven by art and the invention of man: *Put on the new man which after God is created in righteousness and true holiness, Acts* 17. 29. Thus the holie Ghost expound's *Gen.* 26. 20. If thou would'st bee like to God, endevour to kill everie sin, and increas in everie good thing which hee commmand's thee.

Certainly their Religion hath been but lately acquainted with God, *For hee is the same to daie as hee will bee to morrow: and a thousand years with him are but as one daie. With him there is no shadow of changing.*

The

The fifteenth, for *Transubstantiation* I saie but this; If hee had ever read in the sacred Scriptures that ever our blessed Saviour had appeared to either Apostles or Disciples at one time in several places, then they might have been more confident of that Point.

Lastly, the wise Preacher saith, *And dust return to earth as it was, and the Spirit to God that gave it.*

No saith the Pope, it go's to Purgatorie, believ, mee before the Scriptures.

But I leav them to the more learned, and praie to God in his goodness that hee would open their eies, that they may speedilie turn to the Lord's colors for truth.

But for the seduced ones, I would wish my head a fountain, and mine eies rivers, truly to mourn more for them, that they would onely seek to God in Christ, and think not of their Merits that they may finde mercie, for *they know not what they do.*

*Oh houſ of Jacob! com yee, and let us walk in the light of the Lord,* Isa. 2.5.

*Where on God's Word Religion is not grounded,*
*Both soul and bodie needs must bee confounded.*

* Pelag. and Armin.

NOw for the *Arminian* Captains, those subtle Sophisters that dare bear arms, though their * Generals bee both dead: Those up-starts and non-conformitants to the Church of *England*, who never had King * held their Points, nor Martyrs ever died for them; their presumtuous opinions agree with the Pope, and, by manie, feared, ere long will yield to more.

* Never agreed with them.

*Renown'd*

*Renown'd King* James, *and likewise Doctor* Usher,
Prideaux, *and* Pimble *the Arminians crusher:*
*And manie hundreds more do them confute,*
*But manie have the Tongue-tie, and are mute.*

Give mee leav now in this poor Treatis to give account what I have learned in our long, blessed, and victorious times: blessed in our deliverances from the *Spanish Armado*; blessed in our discoverie of the damnable Plot by the Papists, the *Powder Treason*; and our seventie years happiness in our true Religion, by one famous *Queen* and two *Kings*.

Now seeing Wolvs are crept in, and disquieted our Flock, which hath so long lain at rest, and scattered som that can scarce bee found again; it behoov's everie souldier to do his best to stand for Truth, that the flock may lie at rest again. *Wo bee unto those that destroie and scatter the sheep of my pasture, saith the Lord, Jer.* 23. 1, 2.

Now if I can give one blow to these disturbers of our Church and Peace, I shall think my self happie.

To pass by three of their Tenents and com onely to two which they plaie false and quite out, as wee have been taught; and even as the great adversarie of ours, the Pope would have.

That of *Universal Grace*. That anie may bee saved that will.

And the other, *That God's children may both totally and finally fall awaie*. Which cannot hold with God's truth.

First, these Tenents may well bee said to agree with the *Flesh*, that is with the carnal minded man.

Secondly,

Secondly, with the *Devil.*

Thirdly, not with, but against the Doctrine of our *Church* of *England.*

Fourthly, from the Law and Praiers of our *Church.*

Fifthly, from the Peace of our *Church.*

Sixthly and lastly, from the Scriptures.

First, why they agree with the Flesh, that is the carnal minded man. Most are too apt to defer their repentance; then if anie man may bee saved that will, they will make that their last act when they make their will; for none would bee damned, their hopes of Mercie will give such libertie to Sensualitie.

Secondly, nothing can bee more pleasing to the Devil then defering repentance until the time of sicknes, or som heavie affliction, then hee will hope to drive them to despair: everie Christian must praie for repentance, and lie at God's feet until hee gain it, and not think to obtein it when hee will.

Thirdly, against the Doctrine of our Church; against both the tenth and seventeenth Article. *Rom.* 16. 17. *Heb.* 13. 9.

Fourthly, against the Petition in the Lord's Praier, *Lead us not into temptation.* And if the great glorious, and onely Son of God, in whom all fulnes dwel't would not assume unto himself the power of *Free-Will*; when hee fell on his face and praied, saying, *O my Father, if it bee possible, let this cup pass from mee, nevertheless not as I will, but as thou wilt,* Mat. 26. 39. What? shall wee then the sinful seed of *Adam* have *Free-Will?*

Fifthly, From the Peace of our Church, for it breed's

breed's Distractions and sets men at variance, that manie poor souls know not what to pitch upon.

Lastly, against the Scriptures, for if anie man may bee saved that will, why did our Saviour teach by Parables, and answered his Apostles and Disciples? *It it given to you to know the mysteries of the kingdom of heaven*; Mat. 13. 11, 15. *but not unto them, lest they should bee converted.* For the Church expound's it, the Gospel is hidden from them that perish; where is Free-will then?

Moreover (our Saviour saith) *Two men shall bein the field, one shall bee received and the other refused. Two women grinding at the mill, the one shall bee received, and the other shall bee refused*; not they will bee, but they shall bee: certainly if *Solomon* had had Free-will, his wisdom would have kept him from running into so much follie so long.

*Manie shall bee purified and made white, Job* 32. 8. *Dan.* 12. 10. And saith our Saviour, *John* 6. 44. *None can com to mee except the Father which hath sent mee, draw him.* Without mee yee can do nothing.

*Their righteousness is of mee, saith the Lord, Isa.* 45, 17.

*To will in mee* (saith *Paul*) *is no good thing, by the grace of God, I am that I am: it is his mercie to give his grace.*

God's grace is the ground and foundation of all goodness: Satan can do nothing to God's children without leav.

*Paul* beeing blindely led persecuted the Church of God; so are all persecuters of God's children.

But beeing called by Christ, *John* 1. 12. & 3. 8.

when

when grace was given him, hee then preached the waie to eternal life: Everie man is a beast in his own knowledg, *Jer.* 10.14.

It is grace given which set's the will on work to goodness: God set's on work this habitual grace.

A father may give his childe his lands, but not grace; hee may use the means to beget grace in him: Repentance is the gift and work of God, a man cannot have will to repent without grace from God, *Deut.* 12.10.

*O let not my heart bee inclined unto anie evil,* Psal. 141, 4. *God guideth mee with strength, and maketh my waie upright,* Psal. 18. 3. *God preserveth the waie of his Saints*, Prov. 2. 8. *Praise our God, O yee people, which holdeth our souls in life, and suffereth not our feet to slip,* Psal. 56. 13.

*Hee will not suffer the rigoteous to fall for ever,* Psal. 55. 22. They may fall but not for ever.

*I have commanded my sanctified ones,* Isa. 13. 3. O Lord, I know that the waie of man is not in himself, *Jer.* 10. 23.

*I will run the waie of thy Commandements*, saith *David*, (I but when?) *when thou shalt enlarge my heart,* Psal. 119. 32.

The Black-moor cannot change his hue, nor Leopard take away his spots; neither are wee of our selvs sufficient to think anie good thing, all is of God: *It is God that worketh both the will and the deed*, 2 *Cor.* 3. 5.

It is grace that makes's thee hunger and thirst after righteousness, to bee joiful of anie soul's happiness: Tell mee the holiest *Arminian*, canst thou perform

God will not trust us with our own salvation.

form holie duties rightly when thou wilt, without a secret unwillingness? Canst thou bee as joiful to meet thy heavenlie Father in his Ordinances, as at * Praier, and hearing his Word; as when thou wert a childe, to meet with thy natural loving father, which which hath been long forth? I should bee glad to know it by thee, but more joieful to finde it in my self. Wee must labor and use the means to get grace; as, Praier, reading God's Word, Meditation, and Conference; for as hee that make's himself a night-bird cannot see the Sun, if hee shut himself in a close room: but look forth when the Sun shineth: refuse not the Light, abuse not the common Graces; for God hath given to most men their sensitive parts, and to discern betwixt good and evil. For this (som will saie) was a verie good Sermon, but such a man made a poor and sillie piece of work. These are common gifts and graces, but when hee hath given thee and mee hearts truly sorrowful for our sins, with endevouring to bee conscionable to amend what is amiss in us, this is the gift of God: Then learn of the careful Smith, strike whil'st the iron is hot; *Quench not the Spirit, despise not Preaching*, neglect not thy salvation.

* Wee have nothing that wee have not received.

Thus wee see manie have judgment to discern betwixt good and evil; but few have grace to take the good and refuse the evil; that is the gift of God.

*Open thou my lips, and my mouth shall shew forth thy praise*: what? not till then, (O poor Free-will! For *salvation belongeth to the Lord*, Psal. 3. 8. In actions, civil men have Free-will between man and man.

The

The ungodlie man that mainteineth Free-will (if there bee anie such) is unexcusable, if hee do not presently amend his life, it beeing (as hee saith) in his own power, why the Lord should ever bee merciful to him; nay, hee deserv's death to brave it so with God, as that hee will chuse when hee will bee saved. For if a Subject oppose his King and saie, I will rebel but till such a time, but then I will bee a faithful subject, which answer no King will take; so is it with all that hold Free-will, that are not holie people. *Of his own good will hath hee begot us with the Word of truth.*

What must wee do then? use the means and beget grace at God's hand, that his Word of truth may beget us; for it shall accomplish what hee will have don. They can well agree with us to hold Church-livings by Hypocrisie, which they shew plainly as to bee of our Church, and hold Tenents quite contrarie: nay, they will seem to praie with us, and yet hold Tenents against those Praiers.

Grace to see our sins, and truly and heartily to repent, and so forsake them, is a mercie of mercies, when wee see by the eie of Faith that God hath blotted out the thick cloud of our transgressions, wee must return to God, *Isa.* 44. 22.

Wee must endevour all wee may to grow in grace, and incline our hearts to perfect obedience to God's will for truth; for a hedg of his handie-work will keep the Devil out, when the greatest buildings and bulwarks of man's invention will let him in.

Thus I conclude, that a man must do his best, and

and earnestly call upon God still for better abilities. And thus much of *Free-will.*

And for that Point they hold, *The verie Elect may finally fall away,* is most pernicious and false: fall wee saie, but not finally, not fall from our Elections, but alass, wee may fall from our righteousness.

Psalm 47. 6. *The Lord lifteth up the meek,* Hee *tasteth the wicked to the ground. I give them eternal life* (saith our Saviour, *John* 10. 8.) *and they shall never perish, neither shall anie pluck them out of my hand. My Father which gave them mee is greater then all,* Ver. 29.

1 *Cor.*12. 27. God's children are ingrafted into Christ, and are members of his bodie; they will have his bodie imperfect if hee lose a member.

*The Lord knoweth who are his, Mat.* 11. 52.

*Object.* But what saith the Lord in *Ezek.*18.26. *If a righteous man turn from his righteousness and commit iniquitie, hee shall die saith the Lord.*

*Answ.* It is true, from his righteousness; that is, the false opinion that hypocrites have of themselvs, *for all our righteousness,* that wee have of our selvs *is as rags. But they that are born of God, sin not, for the Lord remaineth in them,* 1 *John* 3. 9. Their sins are not imputed to them; but hee that saith hee can live and not sin, is a liar, 1 *John* 1. 8.

Rom. 9. 15. *The foundation of God remaineth sure; God seeth no iniquitie in Jacob, nor transgression in Israel, beeing born a new not of mortal seed, but immortal by the Word of God, who liveth and endureth for ever,* 1 Pet. 2. Isa. 45. 17. Rom. 11. 5. John 13. 1. *God loveth his with an*

*ever-*

*everlasting love: therefore with mercie have I drawn thee,* Jer. 31. 3.

Som God call's on the sudden, as hee did *Paul*, who consulted not with fleth and blood.

Som longer, like a houſ in building, firſt laie the foundation, and then the principal poſts, yet no perfect houſ till all be finiſhed.

*Solomon* asked wiſdom of the Lord, and hee gave it him; hee asked not grace to guid his wiſdom; his houſ was exceeding long of building, hee built a houſ to ſerv God in, but begged not grace to keep God in his heart. *Peter's* houſ was not finiſhed of fifteen years, neither was *David's* of a long time.

A lim may bee rotted and ulcered, but as long as there is anie ſound part, recovered again and made perfect, ſo it was with *Solomon*: but if it fall off quite, can never bee knit to again: So it muſt needs bee granted, that hee that finally fall's away was never a true member of Jeſus Chriſt.

*Object.* but what ſaie you then to *David* and *Solomon*, did they not fall wholly from God?

*Anſw.* To this I anſwer as before; wee are all like dading-children, if God take away his graceful hand, wee fall. But firſt of *Solomon*, whoſe ſin was greateſt and continued longeſt; as I ſaid, hee asked wiſdom to govern his world of people, but not grace to govern his numberleſs ſins. Yet God promiſed him, ſaying, *I will bee his father, and hee ſhall bee my ſon,* 2 *Sam.* 7. 14. 19. *And if hee ſin,* (which God knew hee would) *I will chaſtiſe him with the rod of men, and with the plagues of the children of men; but my mercie ſhall not depart from him.* As if hee ſhould ſaie, Is it ſo *Solomon* that

thou askedſt not grace when thou praiedſt for wiſdom, and that all the world admire's thee for the ſame; I will take away my hand, that all the *Free-Willians* that ſhall bee in the world may ſee what the wiſeſt men are of themſelvs. Yet, my mercie will I not take from thee; for the ſeed of God was in him: Our Saviour call's his father the *husband-man.*

As the husband-man ſoweth ſom wheat in ſom ground, that it lieth all Winter before it appear to have life, yet it hath life all Winter; ſo was it with *Solomon*, whil'ſt hee gave his heart to know all things: but when the ſpring came, that the Sunſhine of Grace ſhined in his heart, Hee cried, *All is vanitie*: then his wheat ſprung up and flouriſhed.

Even ſo God's ſeed in *David* grew up, untill hee aroſe from his couch, and gave but waie to eaſ and idleneſs; then walking upon his palace, not checking his luſtful eie, when hee beheld *Bathſheba*, brought by the Devils bait; & then God took away his hand, and his fall was fearful. Then the Lord ſent a ſtorm, with a mightie winde and ſnow, which covered and overwhelmed his flouriſhing corn that it could not bee ſeen, yet there was corn; for when God diſſolved the ſnow with that warm ſun-ſhine of the Prophet *Nathan's* counſel, in diſcovering to him the foulneſs of his offence to his good God; then did his corn flouriſh and grow ripe even for the Lord's harveſt; then hee cried, *Make mee to hear joie and gladneſs, that the bones which thou haſt broken may rejoice*: for ſtill the ſeed of God remain's in the childe of God; there is ſtrength and life, though hee fall hee ſhall

not

bee cast off, for the Lord put's under his hand. *Psal.* 37. 24.

Thus you see the *Arminian* to bee the greater non-conformitant, shaking hands in these Points with the *Pope*; and differ's in the Doctrine of our blessed Church.

Now, they amongst them that hold the Jews must keep the Sabbath, 2 *Pet.* 16,17. and that wee may keep it, as if it were in our choice: they, I say, that hold so, may hold that they may go to Hell if they will, but can have little comfort that they may go to Heaven until they change their minde, in holding close to God's most blessed Law. And thus much against *Arminians*.

*Those that in Doctrine with us disagree,*
*May well bee said not of our Church to bee.*

NOw concerning the *Brownist* so called; the old Separatist (they onely, I mean, that hold, that the holiest Ministers, according to our Church of *England*, to bee meer traitors to Jesus Christ, for that their calling to their Ministerie is not lawful;) to him I speak, Goest thou not about to prove thy Father a traitor that begot thee, and thy Mother a strumpet that did both bear, nourish, and breed thee. Tell mee, I praie thee, what thou hast proved thy self to bee? thus I answer thy first accusation, and prove it false, for our *Bishops* did did not chiefly ordein Ministers; it is the Lord and not man. *Bishops* are but the admitters of them into the Church when they finde them sufficient: if they admit of anie unworthie, if they know it, that lie's upon their own account and peril.

For, as I said, it is the Lord; look into *Jer.* 1.5. *Before thou camest out of the womb I sanctified thee, and I ordained thee a Prophet, Luke* 1. 15. Moreover our Saviour chose his Apostles, and likewise *Paul*, which must go to *Ananias*: As Marriages are made in Heaven, if with God's consent, that is, when there is a heavenlie choice, beeing joined together by God's appointment: The Marriage by the Minister, though it bee an honorable ordinance, doth but give satisfaction to the world, the Marriage was made before.

So thou followest not the example of Jesus Christ, nor yet the holie Ghost. *Paul* went three Sabbath daies into the Jew's Synagogue to dispute, *Acts* 17.1, 2. *Peter* and *John* went up together into the Temple at the time of Praier, *Acts* 3. to the 15. vers. Wee are taught indeed *to separate our selvs*, but from whom? from *Idolaters*? if from sinners, wee must forsake all, nay, our own flesh: for seeing our *righteousness is but as a menstruous cloth*, where is then our puritie? Thou thinkest thy calling old, but if from thy father *Brown*, thou art but as yesterdaie; but let mee ask thee one question, as *Marie* did the supposed gardener, where hast thou laid thy sinful bodie? go put it on, for I dare not question too much with a spirit lest it should bee evil, and a deceiver. But before, let mee intreat thee to look into the Word of God, *Hebr.* 10. 25. *Jude* 19. *Not forsaking the assembling of our selvs together, as the manner of som is: but exhorting one another*. Mark well the place, and then thou maiest prove older then thy father *Brown*.

Look well to the Caveat the holie Ghost give's thee there?

And

And put on thy bodie again, and remember thy first love; confess thy fault unto thy *Mother* and submit, and then I will answer thee; until then farewel.

*Object.* If it bee so said, that the *Papist* seek's our blood and fight's against us; the *Arminian*, like the Griffin on both sides; the *Brownist* run's from us and abhor's us: what saie you of the nick-named *Puritans?* what may wee call them?

*Answ. The Lord's dear and blessed children, true Catholick Protestants*; And I heartily desire that poor differences betwixt us were once settled and determined of; even, as wee call it, in their trifling *Ceremonies*: (I hope it will bee now.) For shall a *Ceremonie* divide the substance? shall a quarrel about a feather with brethren, (as our Bishops did) bee an occasion of the cutting of a lim? and the dividing of that Mystical bodie of Jesus Christ asunder for trifles, where there is no dissention amongst brethren: the father will hear it, even so will the Father of us all. Judg the caus of this controversie, but when the father shall see his children com into his presence, and som without ears, and to bee cut off by their brethren for trifles, will hee take it well?

Oh! what a grief it is to think that the *Ceremonies* should make such a rent amongst us even like a knife that part's a piece of good stuff: If you see one com into a shop, and make choice of a whole piece of cloth of gold, or cloth of tissue, hee buie's it all, and take's a knife and parts it; the one part hee throw's by and regard's it not, becaus it pleaseth not him in the branch or wave, yet the stuff is of equal value: even so they cannot

but bee accounted but for the *Ceremonies*; Oh wretched trifles! which ſignifie nothing to us at all. Manie offences, as they are taken ſeem greater or leſs; are they not as much to bee condemned which ſlight the *King's* Laws and Proclamations? for when the Head and Bodie of the Land have made Laws and proclaimed them, how manie can you finde that can ſtand up and ſaie truly, I have conſcionably kept them; but take him Devil, if hee denie the *Ceremonies* once. Wee ſhould bee reconcil'd and bee all of one minde; will anie father diſlike a dutiful ſon for his true obedience to him, if hee will make him his heir, though hee ſtrive's to pleaſ him above his brethren? Or a true, conſcionable, faithful, diligent, and careful ſervant, alwaies ſtriving to pleaſ his Maſter in the ſmalleſt thing, becauſ hee truly fear's and love's him: certainly, none but diſobedient ſons, and wicked and ſlothful ſervants. It is nothing but the work of the Devil to make us hate thoſe which God love's beſt, that hee may deprive us of that happineſs which hee once injoied.

Therefore, let us account them as enemies to our ſoul's bliſs, that withſtand the truth; and hold hands with thoſe that truly maintein it.

Who is hee that live's but hath ſom blemiſh? ſom end or waie of his own; old *Elie* was a good man, but for his too much indulgence to his ſons, which hee paied for: have not wee too manie that have that fault, which are too tender to reprove their children, or their Patrons, or their Lords, or Princes? it hath been ſaid, that great men have cried out upon their death-beds of ſuch diſſembling, faithleſs friends, and Captains; which onely

ſeem

seem friends, but in deed, are enemies to the better part: Oh blessed bee hee that tell's mee what danger my wounded soul is in, and teacheth mee the cure; but far bee hee from mee, which lead's mee on to wound it, or will seem to cure that with balsom, that must bee lanched to the bottom. *Ezek.* 16. 2. *Son of man, cause them to know their abominations, that they may bee ashamed of their wickedness, Ezek.* 43. 10. What might *John Baptist* have been raised unto, if hee would have winked at *Herod's* adulterous * marriage? (as som of ours did not manie years since) What of *Micah*, if hee would have pleased *Ahab*, and *Jeremie*? of *Amos* and *Paul*, if they would have been corrupted? Flesh and blood cannot abide those men that will not wink at som sin: if *Jeremiah* had joined with *Pashur*, if *Amos* with *Amaziah* had pleased *Jeroboam* all had been at peace; the Devil hee could never abide to have a searching, faithful, soul-saving Prophet to com near Kings, for then his armie would bee put to flight: for *Amaziah* discharged *Amos* for Prophecying anie more at *Bethel*, *Amos* 7. 12, 13. for it is the King's Chappel, and it is the King's Court: as if those which God himself sent had nothing to do there.

* Divorced from one and married to another.

There was never mischief yet plotted against God's Prophets or children, that had authoritie, but still wicked Prophets or wicked Priests were the chiefest agents in that action.

Witness our Saviour's enemies, and his Apostles enemies.

Som rebuke sinners as if they were loth to speak against sin, especially when they speak to great ones;

then they fetch it far off, as if the man they speak to was not there. The drunkard unwilling to speak against drunkenness, it must not bee said to bee in him.

The glutton readie to commend feasting.

The idle time-server alwaies against * But now Round-heads. + *Puritans:* certainly God doth not wonder more, nor abominate anie sort of men more, then hee doth wicked and ungodly Teachers.

*Thou that teachest that another shall not steal, doest thou steal?*

Thou that preachest against pride, art thou proud and ambitious?

Thou that teachest that another shall not swear; doest thou take God's name in vain?

Thou that readest everie daie the Commandements to others; art thou the first that wilt break them?

Thou that teachest others remember yee *keep holie the Sabbath daie*; wilt thou profane it thy self?

Such may well bee called Second-Table-men indeed.

*If I commit wickedness in my heart, the Lord will not hear mee*; and if the Lord will not hear a wicked man's praiers, what then am I the better for his praiers?

*Thou that swearest till thy tongue bee black,*
*Thou that drinkest till thy brain do crack,*
*Thou that hast too much and still dost lack,*
*Hear what our Saviour saith, and bee not slack.*

*Hee*

*Hee that knoweth my fathers will and doth it not, shall bee beaten with manie stripes.*

*Why dost thou preach my Laws, and takest my Covenant in thy mouth, and hatest to bee reformed?* Psal. 50. 16, 17, 18, 20. & Psal. 66. 18. Dan. 12. 3. Who doth the holie Ghost compare these to? not to the pratling parrat, for shee know's not what shee saith; to a worst creature. *Isaiah* saith, Chap. 56. 10. 11. *These greedie dogs can never have enough; they cannot understand; they are blinde and ignorant, &c. sleepie, and look their own waie.* read the Chapter, and *Isa.* 29. 13. 1 *Cor.* 2. 10, 11, 12, 13, 14, 15, 16. *Psal.* 14. 4. *Prov.* 29. 27. *Ezek.* 8. 8. *Jer.* 1. 17. *Gal.* 5. 10. *Jer.* 23. 2. *Ephes.* 3. 3. and 5. 27. 2 *Cor.* 11. 13. 15. *Jer.* 14. 15. *Ezek.* 13. 6 and 34. 3. and 36. 27. *John* 3. 34. and 8. 32, 34. and 16. 2, 13. *Acts* 9. 26. *Rom.* 3, 2, 3, 5, 6, 8, 10, 14. *Heb.* 5. 45. 1 *Cor.* 14. 12. 2 *Cor.* 3. 1. *Dan.* 10. 16. *Isa.* 29. 20, 21.

They can never have living enough.
They can never shew malice enough.
They can never bee idle enough.
They can never bee ambitious enough.

For which the Angels were cast out of heaven, which God cannot abide in his; they must bee true hearted.

But that place in *Isaiah* is meant of those that cannot bark. Under correction I think it is not, but rather of those that can and will not, and not of them that would and cannot; for commonly poor Readers have poor livings, and for the most part poor men: though rich Patrons, wch not onely *muzzel the mouth of the ox*, but take awaie that hee should live by; besides, how saith the Prophet then

then, they never have enough. Or elſe it muſt needs bee, they are not ſent of God; for there are but two callings, External and Internal: for elſe they might anſwer, Why Lord, teach mee, I beſeech thee, as thou didſt teach thy bleſſed Apoſtles, for thou haſt ſent mee; and let mee not bee compared to a *dog* the baſeſt of all creatures, *that turn's to his vomit*: Give mee underſtanding how to teach thy people, as thou didſt thoſe that thou haſt choſen for that purpoſe.

Moreover, manie reading Miniſters are good Chriſtians which God never called dogs; which make's mee gather it is meant by thoſe which can and will not, or will but when they liſt: ask anie of theſe Captains what leſſon hee can plaie to himſelf, ſure hee can plaie nothing but *Hope*, and fumble at that too: as when hee think's of this ſaying, *Curſed is hee that doth the work of the Lord negligently*.

How manie parents are there that weaken their eſtates, carefully to breed their children, and ſend them to the Univerſities to get Vertue, and there they get vice? for in one year they becom maſters of Art, but it is in drunkenneſs: but in half a year more, Doctor-ſtanding: Then when they have ſo much learning as to ſtrout into a Pulpit, and exclaim againſt *Puritans*, then they are readie for a Benefice, but too readie to ſhew evil preſidents: thus wee know our right Teachers to this great combat, thoſe that agree in Judgment and Doctrine, and indevour to live anſwerably.

*Object*. Wee ſee manie teach well, and yet live moſt licentiouſly.

*Anſw*. It is true, the word of God is the ſame, from

from whose works soever they have it which but seem's their own; it make's God's children mistrustful; for who can exspect hee should finde good water to com to flow out of rotten and noisom earth? it made them mistrust *Paul*, till they knew it was the Lord Jesus that had converted him: for as none know's man's heart but the ruler of the heart, so none know's God's secret mysteries, but hee whom hee hath sent. *There is no man hath power over the spirit to receiv the spirit,* Eccles. 8. 8. *Peter* must feed God's flock, what? all the flock, yes, all, if thou wilt bee the good shepherd; what? the sheep that are in the briers, and in the water, even readie to perish; for they are thy flock, though straglers, for ought thou knowest. The safest sheep needs the least of thy help.

*Object.* but they will be lost at one time or other.

*Answ.* That is more then thou knowest.

*Object.* But they bleat not when they are in danger, they send not for mee when they are sick.

*Answ.* Then hast thou most need to go to them and reliev them, if it bee in thy power.

*Object.* but they have despised mee.

*Answ.* Even so they didthy Saviour Jesus.

*Object.* It seem's you are of that minde that God send's not a wicked man, did not God send *Balaam*?

*Answ.* it was *Balak* sent *Balaam* to curs God's children, but God would not suffer him, but bid him bless them; so the blessing was God's: which may teach everie wicked one in stead of malice to shew mercie to those that belong to God.

But *Balaam* was a wicked Prophet before, and wrought

wrought great wickedness after that, so that is no true argument that God chose him.

*Object.* What saie you then by *Judas*, did not hee do all things after hee was chosen and sent by Jesus Christ, as well as the rest of the Apostles?

*Answ.* Yes. They taught all alike that the Messias was com: and had *power through his name to cast out Devils, Acts* 1. 17. but no further; for *Judas* had obtained but part of his Ministerie.

Moreover, they were all ignorant of the Scriptures, nay, of the Principles of Religion; of the Resurrection of Jesus Christ, without which no man can bee sayed.

Moreover, they were commanded not to go to the Gentiles, nor to the cities of the Samaritans.

For in the choice of *Judas* our Saviour shewed his true humanitie, in chusing twelv, and one a divel to betraie him.

But after our blessed Saviour's Passion, hee sent his Apostles, as in the end of St. *Matthew* you may read, *All power is given unto mee* (saith Jesus) *both in heaven and earth. Go therefore and teach all Nations, to observ all things whatsoever I have commanded you. And lo I am with you to the end.* Then opened hee their * understandings, that they might understand the Scriptures; these words Christ never spake to *Judas*, neither to anie wicked one that succeed's *Judas* in betraying or persecuting anie member of Jesus: *Peter*, when thou art converted, strengthen thy brethren; a man that is converted himself must use all his endevour to convert others; it is not hee, it is God's Word, till then they fight not truly under

*They spake all tongues.

der the colors, but more of the adversaries side. So the *Papist* fight's against us: the *Brownist* accuseth us of Treason, and make's us Rebels: the *Arminian* side's in part with our enemies: and the licentious * Captain is not to bee trusted with a Companie: nay, if hee have one *Achan*, the battle speed's the worst for him.

* I reckon him as nothing.

Let mee end now with this friendly and loving Exhortation, both to *Papist*, *Arminian*, and *Brownist*: Have you learning joined with love and humanitie? do you seek the truth unfeignedly from your hearts, with a desire to love everie member of Jesus Christ? can you praie from your hearts for your enemies soul's happiness? fear not, depend upon God, hee will shew you wherein you err.

But if you have learning, pride, and envie, and finde your hearts not pliable for repentance; you may com in time to bee Serjeant-Major, but it must bee for the Devil's troop.

Thus you see wee have but two sorts; I meddle with no degree above a Captain, *For there is no power but of God*; neither can it stand if not truly grounded by his Word, so no power.

For those which bee his enemies hee can quickly cast down; let him alone, the quarrel is his. I beleev none to bee true Souldiers but two; one sort tender-hearted, and fearful if hee should not subscribe, that hee should highly offend: The other yet tender-hearted, and dare not. Therefore let not the conformitant contend in anie bitter waie against the non-conformitant, becaus as wee saie, wee differ but in unsignificant Ceremonies. Neither yet let the

* Two sorts of true Souldiers.

the non-conformitant in anie invective waie contend against the conformitant, becaus they both agree in Doctrine. But both stand firm against all that differ, though in part of the truth and Doctrine; for it is a miserable thing to have brethren at variance, or that wee should differ in the chiefest good; for that bring's the Devil a banquet of the greatest dainties and delight.

Oh! how happie were it, that our thrice blessed General, and God's great Vicegerent, would judg the Caus, and end the Controversie for God's Glorie.

*The Conformitant saith,*

Our Saviour Jesus Christ saith, *Feed my flock*, The holie Ghost saith, *Bee obedient unto Authoritie: Bee all of one minde: Wo is mee that I preach not the Gospel. To the Jew I became a Jew. Nay, to them that were without the Law, as though I were without the Law*, Luke 14. 23. *All things must bee don in order*. Our blessed Saviour was careful to give *Cesar* his due.

*The non-Conformitant saith,*

But our Saviour saith, *Learn of mee*. The holie Ghost saith, *Bee holie · Bee without spot. Touch no unclean thing: Bee perfect. All things must bee don according to the pattern. Whatsoever is not of faith is sin. Prove all things, hold fast, and keep that which is good. Abstein from all appearance of evil. Know yee not that your bodies are the Temples of the holie Ghost?* Oh that these Points were decided.

Thus much of those that stand for the truth, and them against it.

*The*

*The third Branch.*

HEre followeth the third and last Branch of the fifth part, which sheweth *who* are to follow their Doctrine and good example; namely Christ's souldiers, his sheep. Lo here the *Banner is given to those that fear God for truth's sake*: O then! none that stand for truth must bee fals.

The truth will make us free, then wee must all awaie to truth for shame, which is to God's colors: God's colors are for truth and salvation, the Devils for hell and destruction. God's souldiers for truth, the Devil's against it: God hath his flock, and the Devil his flocks: there are but two * waies, the greater part run's wrong; for let God send his Trumpeters to call his Souldiers to his colors, how slow they com? but if the Devil do but becken to them, away they will run.

* A looking-glass for God's souldiers.

But what is the Devil that so manie strive to serv? or what is hell that so manie labor to purchase? surely people cannot bee so much mistaken both in the leader and master of their affections, and likewise of his place and habitation, becaus hee can (think they) change his shape into an Angel of Light; therefore, think they, his place of habitation must needs bee glorious; and that the Scriptures in that point cannot bee true, and men's judgments likewise fail: or else they would never labor with might and main (and think not of God but by waie of profaneness) hazzard both life, health, and substance, to possess that their, much mistaken, place of happiness; for as with God in heaven,

heaven there is exceedings, exceeding in beautie and glorie, exceeding in blessings and reward, and exceeding in joieous habitation unspeakable.

So likewise with the Devils in hell there is exceedings, but exceeding deformed and uglie which sin make's so; exceeding full of horror and torment; his habitation most noisom, horrible, and cursed, but endless and remedileſs: Oh *consider this all yee that forget God!* Do the best, and haste to the Lord's colors, lest hee tear you in pieces, when there will bee no redeemer to help you: when hee shall saie, *Depart from mee yee cursed into the place prepared, for I know you not.*

The wicked are an abomination to the just, to that desire's uprightness.

*Object.* What a stir is here, crie's a common Souldier that is a drunkard, I will go live under a drunken Captain, that is not so precise: and saith the Usurer, I will go live under that Captain that is an Usurer himself: And crie's the Gamester and Prophaner, so will wee, for wee have Captains * enow of our own minde, and yet hope not to go to hell neither.

* The Captains will bee sure to paie for it

*Answ.* Yes Sir, but for all your Captains have a care of your selvs, or you will paie for it; God will meet with you for profaning his daie, and justifying your selvs in it, let your Captains teach what they will.

This is the endless quarrel: *My sheep will hear my voice, I know them, and they follow mee* (a Caveat for those that will not com to the Ordinance) *and I give them eternal life,* John 10. 27, 28. A most gracious promise of a blessed reward to his Souldiers;

Souldiers; Christ call's none his but those that follow him, nay daily follow him: and as hee know's which are his, even so hee hath left us signs to know whether wee bee his or no: wee must bee born again if wee belong to God, wee must bee twice born; our lives must bee quite changed, from evil, to a right endevouring to all goodness, and earnest laboring to all perfect obedience.

The stream of our affections must bee turned another waie, from noisom and rotten ground, to sound and perfect earth. If thou beest twice * born, thou wilt not appoint a meeting to daie to sin to morrow, but truly mourn for thy sins committed; if thou beest a * member of Christ, then thou hast received warmth from him: for everie member receiveth nourishment from the chief part; hast thou true sight in him, true love to him and all his members? then art thou baptized with the holie Ghost. O let no man rest until hee have got this assurance, that God is his Father, which is seen by true obedience; for heaven is not so easily gotten as manie think it is, with a sigh, a sob, and away. If worldly things must bee both gotten, and kept with care and industrie, which are transitorie, then much more heavenlie which are permanent.

* The sign to know.

Another sign.

It is a blessed thing to bee one of Christ's sheep, to bee guided by him; for as good sheep that are sound are for the King's table; so are those sheep that love the Word of God, for to sit at the King of heaven's table: As those sheep that are careless of their food, becom rotten, and meat for dogs; so those sheep that love not sound food, the

Word of God; to labor for it, and endevour to live there after: even meat for Devils, not to kill, but to torment for ever.

*Use.* Wee must imitate the sheep, not onely as they are harmless against other creatures, but profitable for God's children; wee may not imitate them in their greedinesse, nor beeing fearful at the barking of everie Cur.

Now seeing that the truth will make us free, what great comfort doth it bring to those that stand for it, though it bee even to death: our souls are purified in obeying the truth; everie man love's freedom, none desire's bondage, yet most men take the greatest pains to get it; even to bee bond-slaves to Satan, and fire-brands to hell: What pains doth the covetous man take to get his desire, yet never satisfied?

The thief in watching when others sleep, hasting to his end.

The whore-monger consuming his bodie.

The blood-sucker to shorten his daies.

The gormandising glutton, and swill-bellied drunkard, by their self-murthering surfets, all hasting to their end, to shorten their daies, and hast to their sorrow, without timely repentance.

It hath been as rare a thing to see a man drunk as to see a man murthered; but now it is a common thing to see a man murther himself with drunkennesse.

The Jews would rend their cloaths when they heard one swear, as it is reported; but hee that doth so now, should keep none on his back.

One reason is why men are so abominably wicked, they do not beleev that God's eie is everie where,

where beholding the good and the evil; the holiest of all fail too much in that meditation; the wicked have their heaven in this life, and the godlie their hell; yet though the wicked have their heaven here, the painted'st gallant is but as a butter-flie; good for little, blown away with a cold blast, if hee want Religion. If one out of a loving desire do exhort one that riot's it so, and adviseth him to go to God's colors for truth, hee would presently answer, would you have mee turn Puritan? as if it were a dishonor to a gentleman to bee religious: but if you should desire him to consider how God hath hired you to serv him behold how brave you go! when manie go almost naked; you fare deliciously when manie cannot get bread; you see how God whip's them, and hire's you to serv him, beethink your selvs: But if you should tell him if hee go not to God's colors, hee is a traitor to him, and a bond-slave to Satan, you should bee sure of a stab if you look not to your self; hee would bee like a hors that hath a gall'd back; bring him a plaster; though you speak him fair and would his good, hee will kick you: or like a mad dog, bring him a medicine to cure him, hee would bite you: yet if hee bee clothed in scarlet, hee is poor, naked, and miserable, as a holie man hath writ; there are so manie that are not sensible of their miseries, they are like one sleeping in a rotten hous readie to fall on his head, if the winde should blow; and under his bed manie venomous creatures to sting him; if hee go forth, wilde beasts to devour him: this man's case was miserable, but if no friend to help him, much more: one lovingly com's and adventure's to

awake him it may bee, until hee com to himself hee may strike with the elbow; but when hee behold's his danger, hee sure would love that friend: So fare's it with manie that sleep in sin, awake som, and when they bee com to themselvs they will bee thankful; but manie will hate you the more, for you are not a chip of the right block. Everie man will confess that the mad-man, the fool, and the dead-man are all sensless: But if thou beest mad after thy fleshly desires, thou art the mad-man when thou neglectest heaven; if never so wittie for earthlie things, and sottish for thy soul, thou art the fool. If never so quick and nimble after thy business, and spiritually dead, thou art the dead man; Oh bee intreated for thy soul!

As wee may not follow the example of the ungodlie, so we may not take encouragement from the infirmities of the Saints. For in the dearest of God's children there is this spiritual combat, corruption against grace, and grace against corruption, and somtimes grace get's the foil; but bee sure make still at the darling sin; let no man think himself pure, but strive to bee so; for com but into a room that is pure and white, and seeming cleanly, not one foul spot to bee discerned; open but the casement when the sun shine's clear, you shall see a world of motes: Even so, when the sun-shine of grace shineth in our hearts, wee shall see our own foulness then; for when wee are left to our own base lusts, wee see onely the glorie of the heavens, and beautie of the earth, and no marvel though wee bee taken with the lusts and pleasures thereof. The sheep love's the briar-leaf, and is

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catcht with the briar for her labor; so it is with us when wee give but waie to our affections; for how can it bee otherwise? such as wee sow such wee must reap; if wee sow cockle, wee cannot look for wheat, nor to prize God's Word as wee ought, but hear it as a tale that is told: but when the Lord hath powred clean water upon us, and washt us from all our filthiness, and all our Idols, and given us a heart of flesh, and breathed his graces in us, then are wee fit to stand for truth; then wee cannot look into the world to set or pitch our affections on it; then will wee die for truth; for hardness of heart was the greatest plague of all the plagues of *Egypt*: for if a man was in a hous all on fire, and his God with him, what then? It was but the sooner to bring him to heaven; or in the mid'st of the raging waters; or had the noisom pestilence, or incurable sore? yet all was not so bad as a hard heart, *Ezek.* 36. 31. Yet still God must bee sought for to perform it; God's children praie for tears, true sorrow for sin; which beeing granted, bring's more joie of heart then anie worldly pleasure. God hath given to man reason and understanding above all creatures, to bee in subjection unto him; therefore the more hired to love him and daily to crave for the assistance of his holie Spirit. If wee can praise God, when others serv God better then wee, and desire that wee may serv God better then they, wee are happie: but when wee despise others for their holiness, wee are yet most wretched. Wee must bee joiseul for the good of others, and sorrowfull for their sins; God commanded *Ezekiel* to set a mark

upon the fore-heads that *mourn for the abominations that bee don.*

When the Prodigal childe was com to himself, hee returned to his father; so I heartily desire, that all that are enemies to their own souls, may turn to God's colors and stand for truth; for hee that fight's against it is not com to himself, but is mad: Oh bee intreated for thy self!

Know you not that *your bodies are the temples of the holie Ghost?* Where Temples are kept for God's service, they are not onely carefully look't to without, that they may stand, but within: so are wee, much more to look to our bodies, if wee think to entertain that blessed guest. As Christ whipt the bulers and sellers out of his Temple, so must wee whip sin as well out of our temple; hee called it his houſ which manie now despise. This may not onely teach us to behave our selvs orderly without, but much more within to bee adorned with heavenly thoughts and meditations, with graceful and Saviour speeches, and wisely to moderate our selvs with the use of God's creatures; as, in meats and drinks, seeing we have so manie sorts to feed and refresh our selvs withal.

Wee must receiv them as wee do gold with the allowance but no further, for when the beam turn's wrong waie, then refuse them; so long as they make us fitter for God's service and our calling, thankfully receiv them; but when they make us anie waie apter after our fleshlie lusts, then the beam turn's wrong, then they are as baits to betraie us; for the Devil com's everie waie hee can devise, when thou wilt abuse thy self by God's creatures:

then

then hee work's thee to bee out of love with those that will not run with thee into the same excess of riot, those which grace hath wrought upon; then hee labor's thee not to seek so much after God's Word; or elſ to grow out of love with the Preacher; and lastly to contemn God's holie Laws, which is not to love God at all: still laboring to bring us to fight under his noisom colors against truth.

That man that hath but one houſ to entertain his best friend in, and hath an enemie that watcheth daily to get possession of it, if hee com in unawares, hee will surely trie his strength to throw him out by head and shoulders: so wee must keep our hearts for our good God, who will have them for himself, or not at all, and wrestle with him at the beginning, and manfully fight under the banner for truth. For in man is two works; first God's work in creating him; then his own work by sin, to destroie the end of his creation which began first in *Adam*. If wee *would judg our selvs, wee should not bee judged*, 1 *Cor.* 11.13. Judg our selvs, but not so readie to judg others, and learn not of *Adam* to hide our selvs from God, but call a privie sessions in our own hearts, and bring our selvs to the bar, and sift and trie our selvs by God's Word and our own consciences, and prove how the case stand's, guiltie or not; God's Souldiers or the Devil's; do wee stand for truth or stand against it. Answer for thy self, for though no man can number his sins, yet anie man may know his waie of sinning, which waie hee hath been given to offend the Lord in; whether by lust or drunkenness, by pride, or envie, or the like.

Wee must endevour to do as well as wee desire

to do, for if manie bee together, it may bee half of them may deteſt great ſins, but ſmall ſins (as wee call them) too few regard; for if a man ow to two thouſand men one thouſand pounds, the debt is as much as if it were owing to one man; ſo a world of ſmall ſins not truly repented of, may prove worſ then one great ſin which lie's at the heart and truly mourned for. But ſmall ſins are called venial ſins; a thief doth not ſuffer for a pennie, but if hee take manie they may coſt him dear: all ſins are death to us, but thoſe which our Saviour ſuffered for, which are thoſe that are truly repented of: let no man deceiv himſelf.

If wee ſee a poor priſoner condemned before a Judg for ſtealing or the like, Oh! ſaie ſom, that hee had more grace; when ſomtimes thoſe that ſaie ſo are more graceleſs; hee ſtand's there before manie ſpectators, if they would but judg themſelvs rightly, they might well lament their own caſe; for as the Commandements are ranked, ſo are they in greatneſs, though hee that will break one is liable to all.

For firſt where Gods command's, thus hee ſaith, *Exod.* 20. *Thou ſhalt have no other Gods but mee*; thou denieſt it not, yet if either by preferring thy riches, in love to them, before the glorie of God, or takeſt more delight in earthlie vanities then in thy God; thou art yet worſ then the thief.

Secondly, *If thou committeſt Idolatrie* by the falſ worſhip of God; Thou art worſ then the thief.

Thirdly, *If thou take the Name of the Lord thy God in vain* by ſwearing or falſ-ſwearing, as *Goddammees* uſe to do; Thou art yet worſ then the thief

Fourthly, *If thou keepeſt not the Lords-daie holie,*

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the Lord's Sabbath, and constraineſt not them that are under thee of thy houſ to do the like; Thou art yet worſ then the thief.

Fifthly, *If thou beeſt diſobedient to parents*; thou art yet worſ then the thief.

Sixthly, *If thou beeſt anie waie a murtherer*; Thou art yet worſ then the thief.

Seventhly, *If thou committeſt adulterie*, as the thief ſtand's onely accuſed for theft; Thou art yet worſ then the thief.

Moreover, if thou beeſt proud and ambitious; Thou art yet worſ then the thief: for manie Angels, for pride, were caſt out of heaven; when our Saviour took the penitent thief to heaven with him; a fair looking-glaſs for proud men. And if thou conſumeſt thy patrimonie, thou overthroweſt thy poſteritie, and art worſ then the thief.

And if thou beeſt a ſcorner of Religion and Holineſs, thou art a traitor to truth, and ſo to thy God, and to thy ſoul; thou art the Devil's ſteward, and worſ then anie thief.

And laſtly, if the old ſaying bee true, as true it is, if thou beeſt a liar, thou art worſ then the thief, for a liar cannot call God father: *For you are of your father the Divel*, ſaith our Saviour Jeſus Chriſt, *John* 8. 44.

And if a thief deſerv's death, even ſo do all that break the fore-going Commandements much more. I frame not this ſpeech anie waie to countenance a thief for there are but few theevs that make conſcience of the Commandements; but to teach us, when wee ſee them condemned, to look to our ſelvs.

And to conclude, if a Souldier run from his Generals

nerals colors to the enemies, hee must have Martial Law; for if a King have a Subject that live's under another King or Prince, that is an enemie to him; if hee send for him, and hee refuse to com, then hee send's his Proclamation, and denying that, hee stand's a traitor, until hee hath procured a pardon: so it is with all that stout it so with God, and refuse to com to his colors, slighting his dailie Proclamations, spurning at his Commandements, and make their destruction their great delight, and murther their own souls. This may serv everie one to examine himself by, whose souldier hee is, and though poorly, yet truly and plainly proved who are yet traitors and the enemies best friends, *For God hath given a Banner to them that fear him, that it may bee displaied becauſ of the truth.*

*Let none bee troubled, though they often see*
*Errors in several still confuted bee.*

*FINIS.*

# A Praier for the Evening.

*O Most glorious and everlasting Lord God, which inhabitest eternitie, and dwellest in that light which no mortal eie can attain unto; the God in whom wee live, move, and have our beeing: wee thine unworthie servants do here in lowlinesse and humilitie present our praiers and persons before thy divine Majestie; confessing and acknowledging that wee were conceived in sin and brought forth in iniquitie, and, as it had been but a small matter, wee have heaped up our actual transgressions as the sands upon the sea shore, and as the stars in the firmament for number. Wee have broken thy Commandements, wee have wounded our own consciences, and weakened our assurance of salvation, and grieved thy good Spirit which sealeth us up to the daie of our redemption. And now holie Father, if thou shouldest deal with us after our deservings, thou maiest powr upon us the deluge of thy wrath and furie, to sweep us out of the land of the living into that place of torments, prepared for the devil and his angels. But thou hast revealed thy self unto the sons of men, to bee the Lord; merciful and gracious, long-suffering, and of great goodnesse, one that pardonest sin, and passest by the transgressions of thy people; this is thy name for ever, and thy memorial throughout all generations. Wee appeal therefore from thee, unto thee; from the bar of thy Justice to the bowels of thy Mercie; beseeching thee for Jesus Christ his sake to bee merciful unto us,*

*in*

*in the free pardon and forgivnes of all our sins that ever wee have committed against thee: And now holie Father, seeing the night is upon us, and wee are readie to take our rest, wee commit our souls into thy hands, and our bodies, and all that wee have, beseeching thee which art the keeper of Israel, and that neither sleepest nor slumberest, to take care of us; for if thou protect us not, Sathan will rule over us, wee shall sleep a perpetual sleep, and never rise up to praise thee. Wee praie thee therefore bee good to us this night, defend us from danger, refresh us with comfortable sleep, and raise us up to glorifie thee in the due time of the daie following. And when it shall please thee to cast us upon the bed of sicknes, and compass us about with the sorrows of the grave, wee beseech thee for thy Name's sake, and for thy Mercies sake, for thy Son Jesus Christ his sake, not to bee far from us in thee needful time of trouble, when wee shall finde heavinesse in our flesh, and there will bee none to deliver us; but bee about our beds, to pardon our sins, pacifie our consciences, strengthen our faith to mitigate our pains, and receiv our souls which shall bee commended unto thee; receiv them, Father, who hast created them; receiv them, O God the Son, for thou hast redeemed them; receiv them, O God the holie Ghost, for thou hast sanctified them; receiv them, O holie, blessed, and glorious Trinitie, that beeing translated out of this vale of miserie, wee may live and reign with thee, now everliving and immortal God. in the kingdom of glorie world without end,* Amen.



*A Table*

# The Table.



25. *Against*

FINIS.

Imprimatur,

*J. Downame.*